

CHRISTIAN FUNDAMENTALS
FOR
ACADEMY STUDENTS

Christian Fundamentals

For

Academy Students

By

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TO THE MEMORY OF
MY STUDENTS AT LORRAINE
WHOSE INTEREST MADE THE PREPARATION
AND DELIVERY OF THESE STUDIES
A REAL JOY.

PREFACE.

Dr. Tweedy of Yale University has recently said that there is today a genuine interest among students in the great fundamentals of Christianity. This is a good sign. But that interest will vanish unless it is cultivated and nourished. This book is the result of an experiment. It attempts to foster such interests. It presents the fundamentals of the Christian religion as they were adapted to a class of high school students at Lorraine, Kansas. Theological and philosophical terms were strictly avoided and illustrations were abundantly used. The students brought their own Bibles, and at each recitation the Scripture references, mentioned under the topics of discussion, were looked up by them. Such looking up of Scripture references tended to hold the interest of the students, and to serve as an index to the subject matter, and to familiarize them with the Bible. The topics were always written out on a black board. The result was gratifying.

In the preparation of these discussions I consulted from time to time with Dr. T. P. Stafford of the Department of Theology of the Kansas City Baptist Theological Seminary, where I was en-

rolled as a post-graduate student. To him I am truly grateful for the help he has rendered. It was a real privilege to work with him. Upon the completion of the major and also the minor prerequisites, this book was accepted as a thesis for the degree of Doctor in Theology, and is published by consent of the faculty.

A. J. Harms.

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PART I.

A STUDY OF THE BELIEF IN GOD.

I. INTRODUCTION.

Key verse: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90: 2).

If the Bible had been written to serve as a theological text-book, it would very likely have begun with arguments for the existence of God. But the Bible makes no pretense of such a purpose, and it makes no attempt at such an argument. It takes God's existence for granted. It opens with these majestic words, "In the beginning God created the heavens and the earth" (Genesis 1: 1). To have proved the existence of God, at a time when there prevailed a universal belief in the existence of God (or Gods), would have been useless. But to reveal the one, true God, at a time when there prevailed a belief in many gods, was imperative. The Bible was written to meet this great need. And today, when there is such a widespread devotion to the God of oil and of gold and of land, there is as great a need as there ever was of that thundering command: "Thou shalt have none other gods before me" (Deut. 5: 7).

II. THE EXISTENCE OF GOD.

Belief in the existence of God is often supported by showing how reasonable it is. But, is it not equally important to show how inescapable it is?

The greatest philosopher of Europe was Emanuel Kant. He tells us that it is impossible to disprove the existence of God. And there is not a thinking man anywhere who will not agree with Emanuel Kant on this point. However the great minds of the world may disagree on other points, they all agree that it is impossible to disprove the existence of God.

But, perhaps some one burdened with doubt replies, "Although it is not possible to disprove the existence of God, neither is it possible to prove his existence." Rene Descartes, a philosopher born at La Haye in Touraine over 300 years ago, attempted to make doubt the starting point of all thought. His method was to doubt everything, even the existence of God, until evidence compelled him to believe. Eventually, he arrived at the conclusion that belief in God was inescapable. Yes, man is compelled to believe in God's existence, in order to explain things as they are. And he who denies this is confined intellectually. "The fool hath said in his heart, There is no God" (Psalm 14: 1).

Consider the following arguments that point to God's existence.

1. Reasoning from an Effect to a Cause.

One of the common axiomatic truths is this: An effect is the result of a cause. As I look out of the

window, I see the wheel of the windmill turning. What causes the wheel to turn? It is the wind. As the wind blows, the wheel turns. The first operation is the cause, the second is the effect. I see a physician rushing to a house where a patient is groaning with pain. What causes the pain? A disease has entered the body and causes pain. The physician does not see the disease, he does not feel the disease, he does not smell the disease, he does not hear the disease, he does not taste the disease. How does he know that a disease is the cause of the pain? He removes the disease, and the pain ceases. He removes the cause of the suffering, and the effect is relief.

When we see a thing, we naturally ask for the cause of that thing. Likewise with the world. We see it and naturally ask for the cause of it. When we see a house, we know that there must have been a carpenter to build it. When we see a garden, we know there must have been a gardener to plant it. When we see a watch, we know there must have been a watchmaker to construct it. And when we see this great creation, we are compelled to believe in a creator who made it. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else" (Isaiah 45: 18).

The following story is told of a French scientist and an Arabian guide, who were traveling through the desert. The great investigator noticed how con-

scientifically the Arabian would spread his prayer-mat and pray morning and evening, day after day. One evening the unbelieving scientist asked his Arabian guide, "Did you ever see God?" Did you ever hear God? Did you ever feel God? Did you ever smell God? Did you ever taste God?" To all these sarcastic questions the Moslem answered, "No." "Ah", said the French scientist with a smile, "how foolish to believe in something that you cannot see, hear, feel taste, or smell." And the simple-hearted Arabian had nothing to say in defense. The next morning the scientist remarked, "There was a camel prowling about our tent last night." "Did you see the camel", the guide asked. "No," was the reply. "Did you hear him?" "No." "Did you feel him?" "No." "Did you taste him?" "No." "Did you smell him?" "No." "Ah," said the Arabian, "how foolish to believe in something that you did not see, or hear, or feel, or taste, or smell." "Oh", replied the Frenchman, "I saw the camel's foot prints on the grass." Just then the huge oriental sun in all its glory swung over the horizon, and with a majestic sweep of his hand the guide remarked, "Behold the footprints of the Almighty." The axiomatic truth that an effect is the result of a cause makes belief in God inescapable; and the man who denies God's existence is bewildered intellectually.

2. Reasoning from a Design to a Designer.

Another self-evident truth is this: Where there is a design, there must be a designer. Anyone who

has ever visited a great automobile exhibition will certainly have been impressed with the beautiful designs of the various types of cars. Each car is designed according to a particular contour. Each type of car has certain dimensions and proportions, lines and curves peculiar to itself, and the patent office in Washington reveals that each vehicle has a designer, who originated the design and owns it. But, whether the design is patented or not, a design always presupposes a designer.

One of the popular locks of the present day is the Yale Lock. Supposing all the elements required to construct a Yale Lock are placed in a wooden box. The screws, the bars, the springs, and the plates are all there, but they are all apart. Suppose that the different parts of the lock are left in this condition. Within a day or two, upon returning, it is found that all the parts of the lock are properly fitted together. The parts are so well set together that the lock works quite readily. Would I be justified in believing that, under certain conditions, the parts of the lock had put themselves together automatically? Certainly not! No such instances are known, and to assume them would do violence to the intellect. Would I be justified in believing that some person had put the parts of the lock together? Certainly. Such a design necessitates a designer.

Chemistry tells us that there are a certain number of elements of which our world is composed. Suppose, merely for the sake of argument, all these elements existed since time and eternity.

Could they have put themselves together automatically with such perfection, so that now we can foretell the eclipse of the moon or the sun, hundreds of years in advance? Could these senseless elements have put themselves together so accurately, that there is an exact repetition of the length of the days from year to year, and a continual repetition of the seasons from decade to decade, and a precise repetition of the appearance of certain comets from century to century? Such an assumption does violence to a man's intellect. The wonderful design that we see on earth below, and in heaven above, necessitates an infinitely wise designer. "The heavens declare the glory of God and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge" (Psalm 19: 1, 2).

An airship, without containing a single occupant, can leave the ground at a particular place, travel a certain distance in a given direction, and then return safely to the place where it started. But no one is simple enough to believe that it can do this of itself. Somewhere on the ground there is a pilot, guiding the course of the ship by means of radio. Human intelligence is in back of that wonderful performance. The powerful steamship, weighing more than twenty-thousand tons, and pushing her way against wind and wave at the rate of over twenty knots an hour, arrives at a certain port in accord with a definite plan. Such a journey is possible only because the ship is under the control of a captain.

But the passage of a ship through the air, or the route of a steamer through the ocean, seems quite insignificant in comparison to the course which the ball of earth takes, upon which we live. Science tells us that our globe is swinging through space at the rate of four miles a second, and that it covers 345,000 miles a day, and that this rate is 1600 times faster than an express train, 1000 times faster than the flight of an eagle, and a hundred times faster than the shot of a cannon ball. And yet this earth remains in the same orbit from year to year. It retains the same speed from decade to decade. It is kept from collision from century to century. Why? Because there is a human intelligence in back of it all? No! Because there is a divine intelligence controlling, operating, and guiding its course. A design of such proportions necessitates an infinite designer, and he who fails to grasp this truth is lost intellectually.

3. Reasoning from a Law to a Law Giver.

There is a third maxim pointing to the existence of God: Where there is a law, there must be a law-giver. Frederic W. Robertson, the great English divine, was severely troubled with doubt of God's existence during his student days in Germany. He had given up practically every tenet of his faith. However, there was one truth to which he clung, and upon it he gradually reconstructed his faith. This truth was: It must be right to do right. This is a universal conviction of all mankind. No man can deny that there is a strong grip of authority

upon him. No man can ignore the mighty imperative within him. To disobey this inner mandate brings a consciousness of guilt so terrible that men have been driven wild by it. To obey this inner mandate brings a consciousness of harmony so sweet that men have given their all for it. Think of Henry Clay saying, "I would rather be right than be president." No other fact is so easy to believe, and so hard to doubt, as that it must be right to do right. But whence comes this universal conviction? Whence comes this distinction between right and wrong? Is it the result of religion? No, for the unreligious have it. Is it the result of education? No, for the uneducated have it. Is it the result of civilization? No, for the uncivilized have it. What is it then? It is the result of the enactment, by God, of his law, in human nature. "For when the Gentiles, which have not the (written) law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the meanwhile accusing or else excusing one another" (Romans 2: 14, 15). Paul recognizes a distinct law written on the heart of man — a law to which conscience testifies. And this law is accounted for only by recognizing the moral governor who imposed it. Pagans, no less than Christians, have emphasized that this moral order is found in human nature everywhere. Seneca says: "Every night I examine my life. I open out my conscience to the

gods. For conscience is to every man a sort of inward God." Cicero says: "There is a true law within, diffused among all men, constant, eternal. This law admits neither of addition nor subtraction nor abrogation. The vote of senate or people cannot discharge us from obligation to it. It is not one law for Rome and another for Athens, nor one law at this date and another later on; it is one law embracing all races over all time, eternal and inimitable. There is one common master and commander of all, even God, who originated this law. If any one obeys not this law, he plays false to himself and does despite to the nature of man." It is an unescapable conclusion that this law within man denotes a divine law-giver over man, to whom he is responsible.

4. Reasoning from Being to Absolute Being.

There is only one way to prove that God does not exist, and that is to prove that nothing exists. But that is manifestly impossible. The very attempt to prove that nothing exists, is in itself a process that exists. Moreover, we are aware of our own state of existence. We are conscious that we think, and so we know that we exist. But we can also imagine the opposite condition. We can imagine a state of non-existence. Shakespeare mentions these two opposite states in that laconic expression: To be or not to be. Now, the decision has fallen in favor of our being. That is plain enough, for we cannot deny our existence. But, who determined this state of being? Did man, or

matter, or God? It could not be man, for he did not yet exist. It could not be matter, for that would imply intelligence. Who else could it be but an Absolute Being, whose existence is from everlasting to everlasting?

“I am, O God, and surely Thou must be!
Thou art! directing, guiding all, Thou art!
Direct my understanding, then, to Thee;
Control my spirit, guide my wandering heart.”
From Derzhaven’s Russian Ode.

5. The Testimony of Christ.

A great deal of our knowledge rests upon the testimony of others. We take the testimony of the astronomers in regard to the measurements of the heavenly bodies. We accept the testimony of the physician in regard to the diagnosis of a case. We accept the testimony of a trustworthy witness in regard to evidence at a trial. A great deal of our knowledge comes to us through the experience of others. Are we searching for certain data in the realm of science, we go to the best authority in that realm and procure them. Are we searching for particular facts in the realm of education, we go to an expert in that field and get them. Are we in need of particular legal advice, we go to the specialist in the department of law and obtain it. So also in religion. We go to the best men that ever lived for light on spiritual subjects. Jesus Christ is that best man. Religion knows no higher authority, no greater expert, and no better specialist

than Christ. Those who knew him best testified of him that heaven and earth would pass away, but his word would not pass away. Jesus Christ unhesitatingly believed in God. He believed God to be a living person, who could be met in a real way, and who offered a personal response to every earnest human approach. This testimony of Jesus has been examined by many centuries, and has been found to satisfy the intellect and invigorate the spirit. The story is told of Horace Bushnell, the great New-England divine, that when he was an instructor in Yale, he doubted the existence of God. Being a very popular teacher, he had a great following. Many students doubted God's existence because Bushnell did. Then one day a young preacher asked Bushnell, "If there is a God, wouldn't you like to know it?" "Yes," was the candid reply, "but how can I find him?" "Accept Christ's challenge", said the minister, "and here it is: 'If any man willeth to do the will of God, he shall know of the teaching, whether it is of God' ". Bushnell went home, and entering the quiet of his study, fell down on his knees and prayed, "Oh God, if there be such a Being, give me light on this matter of religion. If thou hast any interest in my getting light, and if thou wilt give me light, no matter how it comes, I will follow such light wherever it leads." Three days later Bushnell stood on the platform of the old Yale chapel and said to the students: "My men, I have a wonderful thing to tell you. I have found out that I was in the darkness. I have put God to the test and I

know that he is the Saviour and I am henceforth his disciple and friend forever." Later Bushnell became one of the greatest divines of all New-England, and the keynote of his message was this: Let him that cometh unto God believe that he is, and let him seek God diligently, and he will truly find that God will meet him and will reward him.

III. THE SPIRITUALITY OF GOD.

"To whom then will ye liken God? or what likeness will ye compare unto him?" (Isaiah 40: 18).

1. God Is Not To Be Likened to an Image.

"Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that he is in the waters beneath the earth" (Deuteronomy 5: 8).

In Japan there is an immense idol of Buddha some ninety feet high. This object of worship is here represented as sitting down. His eyes are shut. His hands are folded. He has assumed a passive attitude. An idol of such magnitude is the result of attempting to reduce God to material properties, and to worship him in physical terms. The Bible teaches us that God is not to be compared with any image whatsoever.

2. God Is Not To Be Likened to a Human Form.

"Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day

that the Lord spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves and make you a graven image, the similitude of any figures, the likeness of male or female" (Deut. 4: 15, 16).

Many Christians unconsciously commit the error of the Buddhists when they think of God in the gigantic form of a human being. God is not to be compared to any similitude or form whatsoever. Not even the human form, though it be magnified and glorified to the highest degree of which human intelligence is capable, not even such a form is worthy to represent the first person of the Godhead. To do so is to create an image of God after ones own heart.

Zenophanes was a Greek philosopher, born about 570 B. C. He lived at a time when his fellowmen worshipped gods and goddesses modeled after human beings. Zenophanes repudiated such worship in these words, which are worthy of notice even today: "Mortals think that the gods are born as they are, and have perceptions like theirs, and voice and form. If oxen and lions had hands and could paint and produce works of art as men do, horses would paint the forms of the gods like horses, and oxen like oxen. In place of these imaginary beings let us adore the one infinite Being who bears us in his bosom and in whom there is neither generation nor corruption, neither change nor origin." There is one God — comparable to mortals neither in form nor size.

3. God Is To Be Conceived in Spiritual Terms.

“God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4: 24).

Jesus knew God best and he tells us that God is a Spirit, and that a Spirit hath no flesh and bones, (Luke 24: 39) and that “no man hath seen God at any time.” The truth which this teaching of Jesus imparts is that God, as He exists is his Absolute Being from eternity to eternity, can not be seen with the human eyes. Of his Absolute Being we read, “There shall no man see me and live” (Exodus 33: 20).

It has been thought by some that the statement in Genesis 1: 27 concerning the creation of man in the image of God, suggests a physical resemblance. The light cast on this point from Col. 3: 10 and Eph. 4: 24 shows that this resemblance consists rather in righteousness, knowledge and holiness of truth. To conceive of God in terms of form and shape, confines him in space, and militates against his omnipresence.

But to conceive of God in spiritual terms, saves the Christian religion from idolatry and materialism, and makes for reverence and devotion.

IV. THE PERSONALITY OF GOD.

“And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (II Corinthians 6: 18).

1. An Explanation of Personality.

What is meant by the term personality? Does that term involve a material or a spiritual phase of life? Does personality rest upon physical appearance or spiritual capacity? Does it depend upon a healthy body or an alert mind? A glance at the world's great names in the Halls of Fame reveals at once that a man may or may not have a strong and impressive constitution, and yet contribute a rare and triumphant personality to civilization. Such cases in point are the author of "Silas Marner", who was almost a life long invalid, and the author of "Thanatopsis", who enjoyed good health almost to the last.

What then are the elements of personality? Personality consists of finer qualities than the crude elements that comprise bulk and matter. Personality is the expression of those invisible and spiritual qualities which man calls intelligence, volition and emotion. Personality is that stamp upon man, which reveals him as a being who can think, and who can will, and who can love.

A stone does not possess personality. It is simply dead matter, and is void of any thought and any will. A plant does not possess personality. Although it has life, and to a certain extent feeling it is void of any thought and any will. An animal does not possess personality. Although it has life, and to a certain extent feeling and will, yet it is void of real intelligence. It cannot reason.

But man has personality. He is capable of expressing himself in terms of intelligence and volition and emotion. And to the extent that these three qualities are present or absent, to that degree a personality is deemed strong or weak.

2. Man's Need of a Personal God.

“Unto thee will I cry, O Lord, my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit” (Psalm 28: 1).

Man needs a personal God. He longs for fellowship and communion with a personal Being. Such communion is a necessity for the cultivation of his intellectual, moral, and spiritual life. To lack it means an irreparable loss to his spiritual nature. To ignore it means a serious offense to his spiritual nature. To avoid it means a shameful perversion of his spiritual nature. It is this great need for a personal God that compels the soul to cry out, “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?” A great leader of thought in Germany had spent his long career in fighting against the idea of a personal God. In his old age, when he became poor in purse and paralytic in body, and had only another week to live, he wrote an old classmate a letter and said: “A religious reaction has set in upon me for some time. It is so—I believe in a personal God; to this we come when we are sick to death and broken

down. Do not make a crime of it. If the German people accept the personal king of Prussia in their need, why should not I accept a personal God? My friend, here is a great truth; when health is used up, money used up, and logic used up, Christianity begins."

3. Signs of God's Personality.

The Christian religion teaches that God is a person. Here in particular Christianity stands in sharp contrast with materialism, which holds that God is an impersonal force or power in nature. Here also it stand in sharp contrast with Pantheism, which conceives that God is everything and everything is God. The Christian religion teaches that God is not to be identified with nature, and that God is not a mere force or power in nature.

Personality has been defined as the expression of intelligence, volition, and emotion. The personality of God implies, then, an intelligence to the extent of supreme self-consciousness; a volition to the extent of supreme self-determination; and an emotion to the extent of supreme self-expression.

(1). God Is a Person of Supreme Intelligence.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever, Amen" (I Timothy 1: 17).

In this beautiful ascription of praise, the apostle reaches the climax of attributes in the phrase, "the only wise God." God has revealed his per-

sonality through particular acts of intelligence. They are:

a. The act of creation.

“In the beginning God created the heaven and the earth” (Gen. 1: 1).

b. The exercise of judgment.

“And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day” (Gen. 1: 31).

c. The expression of purpose.

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will” (Eph. 1: 11).

d. The control of nature.

“He telleth the number of the stars; he calleth them all by their names; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains” (Psalm 147: 4, 8).

e. The assertion of his self-consciousness.

“For when God made promise to Abraham, because he could swear by no greater, he sware by himself” (Heb. 6: 13).

(2). God Is a Person of Supreme Volition.

“The Lord of hosts hath sword, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand” (Isaiah 14: 24).

Again and again it has been demonstrated that a strong will and a great personality are inseparable. A perfect personality implies a supreme

will. Jesus spoke more about doing the will of God than anything else. In John 6: 38 he gives us his greatest interest: — “For I am come down from heaven, not to do mine own will, but the will of him that sent me.” Along with the acts of his intelligence, God has revealed his personality through particular acts of his will. They are:

a. The reign of his will in heaven.

“Thy kingdom come. Thy will be done in earth, as it is in heaven” (Matt. 6: 10).

b. The operation of his will on earth.

“Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your father” (Matt. 10: 29).

c. The extension of his will to man.

“And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever” (I John 2: 17).

d. The ultimate victory of his will.

“And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all” (I Cor. 15: 28).

(3). God Is a Person of Supreme Emotion.

“For God so loved the world, that he gave his only begotten Son” (John 3: 16).

In I John 4: 8 the apostle has defined God as love. The Old Testament prophets have conceived of God in terms of a loving heart, as Dr. F. B. Myers has put it, “as true and tender as the heart of the sweetest, gentlest woman that ever pressed

her child to her bosom. Nay, all the love in all women's hearts together, compared to the love of God, is as a glow-worm's torch to the sun at noon-tide." Along with his acts of intelligence and volition God has revealed His personality through acts of His emotion.

a. God loves.

"We love him, because he first loved us" (I John 4: 19).

b. God grieves.

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6: 6).

c. God is angry.

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice" (I Kings 11: 9).

d. God hates.

"These six things doth the Lord hate: yea, seven are an abomination unto him:" (Prov. 6: 16).

e. God pities.

"Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103: 13).

f. God comforts.

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66: 13).

Once an old gentleman over ninety years of age was asked this question: "Do you love God?" With a cheerful smile the old man replied, "Yes, I love God, but I can tell you something much better

yet.” “Indeed, is there anything better than loving God?” he was asked. “Yes”, he answered, “that God loves me.” “But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us” (Rom. 5: 8). Thus God has expressed his supreme personality.

V. THE DOCTRINE OF THE TRINITY.

1. It Is Taught in the Scriptures.

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all” (II Cor. 13: 14).

“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28: 29).

The deity of the Father and of the Son and of the Holy Ghost is mentioned in Rom. 1: 7, Heb. 1: 8 and Acts 5: 3, 4.

The Old Testament intimates the deity of the Father in Jeremiah 31: 1, 9; and of the Son in Isaiah 9: 6; and of the Spirit in Isaiah 63: 10.

2. It Is Distinct from Polytheism.

Polytheism is the worship of many gods. The burden of the Old Testament is a warning particularly against worshipping other gods. “Lest there should be among you man, or woman, or family, or tribe whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations” (Deut. 29: 18). Polytheism was punishable with death in Old Testament times. A belief

in many gods is contrary to reason, to science and to Scripture. Reason traces everything back to the one sufficient cause. Science traces everything back to the one operating cause. Scripture traces everything back to the one Supreme Cause. To assume many sufficient, operating, and supreme causes, when only one is apparent, is unreasonable, unscientific and unscriptural. The doctrine of the trinity is distinct from Polytheism, in that it declares the Father and the Son and the Holy Spirit to be the one sufficient, operating and supreme cause in the world.

3. It Is Distinct from Thri-theism.

Tri-theism is the worship of three gods. It differs from Polytheism in that it reduces the number of gods to three. Tri-theism is unscriptural, because it breaks up the unity of the godhead, and worships God the Father as separate and distinct from God the Son, and God the Son as separate and distinct from God the Spirit. Tri-theism does violence to such Scripture passages as Deut. 6: 4, "Hear, O Israel; the Lord our God is one Lord", and I Cor. 8: 4, "There is none other God but one."

4. It Is a Threefold Revelation of the One God.

The doctrine of the trinity sets forth the threefold helpfulness with which God has offered himself to man. (cf. II Cor. 13: 14.) The grace of the Lord Jesus Christ and the love of God the Father, and the communion of the Holy Spirit, are they not three channels of blessing, all coming from

one divine origin? In life there are many analogies of this principle in operation. For example, electricity may be revealed as light, and as heat, and as power, but these three manifestations are one in origin and in essence. Water is one of the elemental products of nature. As a vapor it rises; as a liquid it flows; as a solid it stands. It may acquire three distinct forms, but in origin and essence these forms are the same. Just so, the Father and the Son and the Holy Spirit are three revelations of the one God, given in three different dispensations. The Old Testament reveals the dispensation of the Father. The Gospels reveal the dispensation of the Son. The Acts and Epistles reveal the dispensation of the Spirit. But the Father and the Son and the Spirit are one Deity — one in essence, in power, in motive, and in purpose.

5. It Is a Doctrine of Practical Value.

I look upon this dark world with its pain and distress, and the question is forced upon me, if a good Power or an evil Power brought this world into existence, and with it, brought me into existence. As I struggle with this perplexing thought, the Old Testament comes to my aid and assures me that "God created the heavens and the earth", and that this God is a Father, and that "like as a Father pitieth his children so the Lord pitieth them that fear him." Thus the first person of the trinity has solved this problem of mine.

Moreover, I look upon human experience with its perplexing conditions and trying circumstances. The question arises in my mind, how God would feel, and how God would act, if he would assume this frail form of flesh, and live under these trying conditions. But that question is answered, when I go to the Gospels and read that God did live such a life, and that he suffered more than I have ever suffered, and that it is easier to die than to live a life such as Jesus lived. Thus the second person of the trinity has solved this problem of mine.

Again, I perceive a desire in the human heart to live above the world, to live joyfully, victoriously, and usefully. And as I wonder how such a gracious life can be attained, the words of the Acts come to my mind where the assurance is made: "Ye shall receive power, after that the Holy Spirit is come upon you." Thus the third person of the trinity solves this problem of mine. And then my heart rejoices and I understand the Apostle Paul, when speaking of the one great God he says, "In Him we live and move and have our being."

VI. THE ATTRIBUTES OF GOD.

One of the most lovely sights of nature is a rainbow. Resplendent against a dark sky, these seven brilliant colors of violet, indigo, blue, green, yellow, orange and red, suggest an arc of completeness all their own. Now, no man can distinguish these seven colors with the naked eye in the

sun. Yet they are there just the same. But, when they are dispersed and reflected in drops of rain, they are clearly visible. Likewise, the eye can discern in nature a wonderful, persistent power, — a Deity who for majesty and glory is even more incomprehensible to the human mind than the sun is unobservable with the naked eye. But the nature of that Deity is disclosed only through a medium. That medium is the Bible. As the raindrops disperse and reflect the colors of the sun, so the Bible disperses and reflects the attributes of God in the religious experiences of its characters.

1. THE NATURAL ATTRIBUTES.

(1). The Perfect Knowledge of God.

“Known unto God are all his works from the beginning of the world” (Acts 15: 18).

“O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether” (Psalm 139: 1—4). (cf. also I John 3: 20; Job 42: 1).

The Bible is everywhere inspired with the thought that nothing is hid from God. His knowledge sees things as they are. He reads the hearts of men as well as the instincts of animals.

Even in nature the truth of God’s wonderful knowledge is not difficult to see. What must be

the knowledge of him from whom all power of knowledge is derived? What must be the knowledge of him who taught the bird to build its nest, and the fox to dig its hole, and the beaver to dam the stream, and the spider to weave its web? What must be the knowledge of him who taught the squirrel to gather the acorns, and the ant to store the seed, and the bee to sip the nectar? What must be the knowledge of him by whose wisdom the hawk flies and stretches her wings toward the south, and the eagle mounts up at his command and makes her nest on high. (Job 39: 26, 27.) What must be the knowledge of him who took a germ of dust, and ultimately formed it into a Moses, and a Socrates, and a Plato, and an Augustine, and a Luther, and then taught these big souls to think the great thoughts of God after him.

The truth of God's perfect knowledge has a practical bearing upon life.

a. It is a restraint against wrong doing.

When Joseph was tempted by his master's wife, the solemn fact of God's unrestricted knowledge caused him to say: "How then can I do this great wickedness and sin against God?" A student will not be dishonest if he knows that his instructors are watching him. A thief will not steal if he knows that the eyes of the detectives are upon him. A gunman will not kill if he knows that there are officers of the law tracing him wherever he goes. But how much more should the solemn fact of God's perfect knowledge restrain us from sin and wrong doing.

A soldier of the Civil War tells the story of his imprisonment. It proved to be a captivity that drove him almost wild. Why? Not because of his loneliness, or his hunger, or his thirst, or his cold, or his need, but because in the upper corner of his cell there was a hole through which a human eye was continually gazing at him. When he retired at night, the last thing he saw was that eye. When he awoke in the morning, the first thing he saw was that eye. Whether he walked, or stood, or rested, that eye was continually upon him. But there was one thing which that eye could not see. It could not see the thoughts of the prisoner. But God sees even the thoughts and intents of a man's heart.

A heathen philosopher advises his pupils, as the best aid to excellence in life, to imagine that some distinguished character is always looking upon them. The Bible tells us that there is such a character, and that this character is God, and that God is always looking upon us and has perfect knowledge of us.

b. It is an incentive to virtue.

“Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer” (Psalm 19: 14).

What is it that makes a man's struggle for character worth while? It is the blessed consciousness that God sees and God knows. There is not an aspiration after goodness, there is not a desire for a better life, there is not a longing for victory, but what God sees it and God knows it.

When Phidias, the great sculptor of Greece was advised to give less thought and effort to the back of the statue which he was preparing for the acropolis, because it was to stand next to the wall where no one could see it, he replied, "But the gods will see it", and so continued his painstaking effort. So let a youth when he is tempted to be less exact with that part of his life that is known only to himself, find reenforcement in this thought of the Psalmist: "Thou, O Lord, seest me."

(2). The Unbounded Presence of God.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me and thy right hand shall hold me" (Psalm 139: 7—10).

By the unbounded presence of God is meant that God is everywhere and everywhere at the same time. There is no place where God is not. This does not mean that he is present everywhere in the same degree, but it does mean that his presence is unescapable. There is a striking analogy between the unbounded presence of God's spirit in the world, and the unrestricted presence of man's spirit in the body. It is a fact too often overlooked that man's spirit is everywhere present in the body, and is there everywhere at the same time. A man may stretch out his hands in two opposite directions, and with one perceive

a cold sensation and with the other a hot sensation, and be aware of these different sensations at the same time. Why? Because man's spirit is everywhere present in the body at the same time. So, likewise, the universe may be compared to a great structure, of which the Spirit of God has taken possession, and in which he is everywhere all the time. What a consolation it is in times of trouble and hardship to know that the presence of God can reenforce us at any time and at any place.

After an absence of sixteen years in Africa, David Livingstone stood at commencement time before the students at the University of Glasgow. Suddenly he asked, "Shall I tell you what sustained me in my exiled life, among strangers whose language I could not understand?" And in the hush that followed he said, "It was this that comforted me, 'Lo I am with you always, even unto the end of the world.' " And one who was present said, "The effect of that solemn text, unexpected by everyone, could hardly have been surpassed on any occasion, since its first utterance in Galilee." Anna Waring speaks of the comfort of God's unbounded presence in these words:

"The storm may roar without me,
My heart may low be laid;
But God is round about me,
How can I be dismayed?"

(3). The Unlimited Power of God.

"But Jesus beheld them, and said unto them, with men this is impossible; but with God all things are possible" (Matthew 19: 26).

“Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee” (Jer. 32: 17). (cf. also Eph. 1: 19, 20; Eph. 3: 20.)

By God’s unlimited power is meant that there is nothing that can keep him from carrying out his will. He can do all things consistent with his nature and moral purpose. He can accomplish his end with or without natural means. Were it not for God’s unlimited power, there would be little use for his perfect knowledge, and unrestricted presence. For, to be able to know everything, and to be everywhere, without the power to sustain and support and reenforce, would be, to say the least, a most unsatisfactory situation. It is the unlimited power that makes the knowledge and presence of God effective. It is God’s unlimited power that transforms his ideas into realities. And this truth has been a source and support of moral courage in every age. In spite of apparent defeat, and in the face of heavy chains, and sweeping flames, and slashing swords, and darkest dungeons, men have rejoiced in victory, because of God’s unlimited power. “If God is for us, who can be against us.”

Figures of God’s greatness in Isaiah 40: 12.

a. “Who hath measured the waters in the hollow of his hand.”

Think of the wonderful streams like the Mississippi and the Amazon. Think of the great bodies

of water like the mighty Pacific, and the vast Atlantic, and the ice-strewn Artic, and the smothering Indian. He hath measured them in the hollow of his hand. Isaiah's conception of God certainly justifies the remark of the pious sailor who said, that if his ship would sink, he would merely drop into the hollow of God's hand.

b. And meted out heaven with the span.

We are told that the sun is about ninety three million miles from the earth. But that is not by any means the extent of the heaven above us. We are told that the North Star is so far removed from us that it takes a gleam of light seven years to reach us. But even that is not yet the extent of the heaven above us. In what terms then shall we think of this vast expanse? The Psalmist suggests this answer: As far as the east is from the west. That involves infinite dimensions. Yet, the prophet conceives of God as having meted out heaven with the span.

c. And comprehended the dust of the earth in a measure.

When a room is being swept, the dust is raised, and a stream of sunshine through the window shows up thousands of the little particles of dust, dancing around in the air. No man would ever think of counting them. They are too small and too many. What must be the greatness of him, of whom the prophet declares that he hath comprehended the dust of the earth in a measure.

d. And weighed the mountains in scales and the hills in a balance.

How little a man seems, and how small he feels, when he stands at the foot of a great mountain. He is peculiarly impressed with his own insignificance. But one mountain is nothing in comparison to a whole mountain range. Think of the mighty Rockies as they stretch thousands of miles from the north to the south, and the wonderful Alps as they lift their heads above the clouds, and the awe-inspiring Himalayas whose great peak, Mt. Everest, has never yet been scaled. Add to these celebrated ranges all the lesser mountains and hills the world over, and then attempt to form an adequate conception of God's greatness by remembering the prophets declaration: "He that weighed the mountains in scales and the hills in a balance."

There is comfort and beauty in the old story of the farmer, who, when he was frivolously asked by some wiseacre to tell how great his God was, made answer, "He is so great that the heaven of heavens cannot contain him, and so small that he can dwell in my heart."

"As the marsh-hen secretly builds on the watery sod;
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and
the skies:

By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God."

—Sidney Lanier.

(4). The Everlasting and Unchangeable Being of God.

“But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations” (Psalm 102: 12).

“Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen and amen” (Ps. 41: 13).

“Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not neither is weary?” (Isa. 40: 28). (cf. also I Tim. 1: 17.)

The unchangeable being of God has been defined as “duration without dimension; present, without past or future. His eternity is youth without infancy or old age; life without birth or death; today without yesterday or tomorrow.” Time cannot impose any limitations upon God. It cannot deteriorate his being or pervert his purpose. It is this fact that assures the fulfillment of his holy and loving thoughts, and brings the plan of salvation to a successful issue. “And there shall be a new heaven and a new earth wherein dwelleth righteousness.” God’s plan for the world may be thwarted by sin, but it cannot be conquered by sin, for God has eternity on his side.

With regard to the element of his nature, the unchangeable being of God signifies that the holy and loving character of God, whom we have learned to know as our Father, can never change or decline. We have put our trust in one of whom

we are assured that "He abideth faithful; he cannot deny himself."

"Oh God, our help in ages past,
Our hope in years to come,
Our shelter from the stormy blast,
And our eternal home.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same."

2. THE MORAL ATTRIBUTES OF GOD.

(1). The Holiness of God.

"Speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy, for I, the Lord your God am holy" (Lev. 19: 8).

"Exalt the Lord, our God, and worship at his holy hill; for the Lord our God is holy" (Ps. 99: 9).

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Peter 1: 15: 16) (cf. also Heb. 1: 13; Rev. 4: 8).

Jesus never tired of reminding the Pharisees that God's holiness was more than a superficial ceremonial purity. And the religion which he founded reveals God's holiness in terms of a character entirely complete in its moral perfection, and totally separated from evil. Here again we see the striking difference between the Christian religion

and the oriental religions. The Chinaman may steal, providing he isn't found out; the Hindoo may lie, providing he isn't detected; and the Arab may kill, providing it isn't his brother. But the Christian knows of no such distinctions and modifications. He is taught to be perfect, even as his Father in heaven is perfect.

The holiness of God is the burden of the entire Old Testament message. Dr. William Evans has truly said: "To the prophets God was the absolutely Holy one; the one with eyes too pure to behold evil; the one swift to punish iniquity. In taking a photograph, the part of the body which we desire most to be seen is not the hands or feet, but the face. So it is with our vision of God. He desires us to see not his hand and finger denoting his power and skill nor his throne as indicating his majesty. It is his holiness by which he desires to be remembered, as that is the attribute which most glorifies him. Let us bear this fact in mind as we study this attribute of the divine nature." Calvin is right when he said, "If the stars, which appeared most brilliant at night, lose their splendor on the rising of the sun, what can we suppose will be the case with the most excellent innocence of man, when compared with the purity of God?" Again Dr. Evans has said, "It is just this vision of God that we need today when the tendency to deny the reality and the awfulness of sin is so prevalent. Our view of the necessity of the salvation will depend very largely upon our view of the holiness of God. Light views of God and his

holiness will produce light views of sin and the atonement."

(2). The Righteousness of God.

"Gracious is the Lord, and righteous; yea, our God is merciful" (Psalm 116: 5).

"O Lord God of Israel, thou art righteous" (Ezra 9: 15).

"The Lord is righteous in all his ways, and holy in all his works" (Ps. 145: 17) (cf. also Jer. 12: 1).

The righteousness of God is that quality of character that expresses his moral perfection in his dealings with the children of men. It guarantees a moral order upon which rests God's government of the world. It has three aspects. In its legislative aspect it imposes laws and demands that are right. In its judicial aspect it attaches penalties that are just. In its executive aspect it establishes a government that is sure. Whereas the attribute of holiness shows us what the character of God is in itself, the attribute of righteousness shows us what the character of God is in relation to others. The former inspires adoration for a Being who is absolutely pure and totally separated from sin. The latter inspires awe for a Being who is uncompromisingly opposing whatsoever is wrong and false, and unceasingly promoting whatsoever is right and true.

But this is by no means the entire sum and substance of God's righteousness. Divine righteousness implies more than a voluntary prerogative, and involves more than an arbitrary judgment.

God's dealings with the children of men are not righteous merely because they are his dealings, but they are righteous because they are right. A wrong act on God's part would not make it right. But a wrong act on God's part is impossible, because God is light and in him is no darkness at all. "He is the rock, his work is perfect; for all his ways are judgment; a God of truth, and without iniquity, just and right is he" (Deut. 32: 4).

Now, as an innate attribute of the divine nature, God's righteousness not only demands, but also guarantees that sin be visited with punishment. The consciousness of this solemn fact caused Job to say: "If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity." This solemn fact is the background of the atonement, and only in its light can we understand Paul when he says: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

But in this connection the question invariably arises, why should a moral order, as it is established by divine righteousness, permit the innocent to be punished for the guilty; and why should it permit wicked men to prosper and good men to suffer; and why should the innocent man be executed and the guilty man go free? How often men have come to question the moral integrity of an order which has silently witnessed their ruin without any attempt at intervention. Even the Psalmist exclaims: "But as for me, my feet were almost gone; my steps had well nigh slipped. For

I was envious at the foolish, when I saw the prosperity of the wicked.”

Man is prone to misunderstand the righteousness of God when he considers it from his narrow angle and with his feeble sight. A straight stick submerged part way into water, seems crooked. Why? Because it is seen through two mediums, — air and water. So, too, the dealings of God do not always seem straight to us, because we look at them through a double medium, — of flesh and spirit. But let us look at God’s dealings through the medium of moral perfection, which he would have his people attain; then, inevitably, we must conclude that the order which we observe, with its attendant pain and sorrow, is the best possible order, if we grant that the moral perfection of the children of God is the greatest end to be attained. If it is true that the human spirit can attain moral worth only at the sacrifice of physical indulgence, then, certainly, we must have just such a world as we have. Consequently, ours is the best possible order in spite of its sorrow and pain, providing that the attainment of moral perfection is the greatest possible objective.

And what is the gist of the lesson derived from this fact? That God’s dealings with the children of men are true and righteous altogether, but our eyes are not always competent to see it so.

(3). The Mercy of God.

“For thou, Lord, art good, and ready to forgive, and plenteous in mercy to all them that call upon thee” (Ps. 86: 5).

“But he that trusteth in the Lord, mercy shall compass him about” (Ps. 32: 10).

“Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord: and he will have mercy upon him; and to our God for he will abundantly pardon.”

Mercy is that voluntary kindness on the part of God that leads him to withhold the penalty from the guilty, and to pardon the transgressor. It is that voluntary goodness on the part of God whereby he devises a way of escape for every penitent sinner. But it must not be forgotten that mercy is conferred upon the sinner only on the condition of repentance. “Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord; and he will have mercy upon him; and to our God, for he will abundantly pardon.” Before we can trust in the mercy of God, we must forsake sin. God anxiously awaits to pardon sin, but by no means can he protect it. “God’s mercy is a city of refuge for the penitent, but by no means a sanctuary for the presumptuous.”

Moreover, although repentance confers mercy, it does not occasion mercy. Mercy has been revealed and is available through the voluntary sacrifice of the lamb of God, slain on the cross for the sins of the whole world.

Guthrie gives the following illustration as an explanation of the occasion of mercy: “Suppose a man is lying under sentence of death! Shrinking

from the gallows-tree, he has sent off a petition for mercy, and awaits the answer in anxious suspense. One day his ear catches rapid steps approaching his door — they stop there. The chain is dropped; the bolts are drawn; a messenger enters with his fate — on these lips, death or life. And the answer? Ah, the answer is that the sovereign pities the criminal, but cannot excuse the crime. The blood deserts his cheeks; his hopes dashed to the ground, he wrings his hands, and gives himself up for lost. And now the messenger draws nearer, and, laying his hand kindly on the poor fellow's shoulder, tells him that there is one way by which he may yet be saved; if the king's son would change places with him, put these fetters on his own limbs and die in his place, that would satisfy justice and set him free. Drowning men catch at straws; not he at that. The king give up his son! The king's son, the prince royal, the heir of the kingdom consent to die for a poor, obscure, guilty wretch like me? If there is no hope but that, there is no hope at all! Now fancy, if you can, his astonishment, sinking to incredulity and then rising into a paroxysm of joy, when the messenger says, "I am the king's son; it is my own wish, and my father's will, that I should die for you; for that purpose am I come, have I left the palace and sought you in this dreary prison; take you the pardon and give me the fetters. In me shall the crime be punished; in you shall the criminal be saved. Escape! Behold, I set before you an open door."

Such mercy never was shown by man. No. But such mercy has been shown by God.

“There’s a wideness in God’s mercy,
Like the wideness of the sea;
There’s a kindness in his justice,
Which is more than liberty.”

(4). The Love of God.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life” (John 3: 16).

“God is love” (I John 4: 8).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5: 8).

“We love him because he first loved us” (I John 4: 19).

“Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee” (Jer. 31: 3).

Love is that quality of character that delights in the presence, and longs for the possession, and seeks to promote the welfare of the beloved. When the apostle John attempts to define God, he does not resort to the legal terms of the Old Testament, nor to the metaphysical terms of the Greek philosophers. He constructs a definition of God in three words, which is at once the simplest and yet the profoundest statement ever uttered by human lips: God is love. Well has Romanes said: “What has all the science or all the philosophy of the

world done for the thought of mankind, in comparison with the one doctrine, 'God is love'?"

Now, the test of love is its willingness to sacrifice. Loving and giving always go hand in hand. And he must be wholly destitute of spiritual perception, who does not see in the gift of God's son the highest expression of God's love.

a. Consider the object of God's love.

We find it in John 3: 16 — "For God so loved the world". How easy it is to believe that God loves the angels in heaven, for they are his ministering spirits, wholly pure and wholly obedient. They do his will without any hesitation and without any question and without any exception. How easy it is to believe that God loves his son. For is he not his only begotten son, who was obedient to his father's purpose, even to the point of the cruel death upon the cross? Of him it is written, "This is my beloved son in whom I am well pleased." And again it is written, "The one in whom my soul delighteth." And again it is written, "My chosen one." But, to believe that God so loved the world — the cruel, guilty, sinful, haughty world — that he gave his only begotten son, that fairly staggers human ingenuity.

Consider God's love in view of the sin of the world. How guilty the world is of bloodshed. Ever since Cain arose to slay his brother Abel, the blood of humanity has flowed in one great scarlet stream. The world stands guilty before God with hands dyed in red, and mighty in violence. And today the depressing reports of outrage, violence,

murder, and bloodshed continue to darken unabated the page of every great Daily News. And yet, God so loved the world, that he gave his only begotten son.

How guilty the world is of adultery! Even before Reuben defamed his father's home by sinning with his father's concubine, the dark sin of adultery has violated holy vows, and ruined blissful homes, and broken loving hearts, and sent little innocent children into the world blind, unprotected, and uncared for. And today the divorce courts of our land are screeching under the burden of domestic infelicity wrought by the sin of adultery. Oh, the world stands guilty before God with its heart stained black with unfaithful love. And yet, God so loved the world, that he gave his only begotten son.

How guilty the world is of robbery! Even before Rachel stole her father's idols, and ever since, the world has devoured widows' houses, and orphans' pitiful allowances, and worker's rightful wages, and even the nation's resources. Swindle, theft, fraud, robbery, cheat, deceit, craft, trickery, guile and a score of other synonyms have been invented by the lexicographers to intimate the various ways of the world's dishonesty today. And yet, God so loved the world, that he gave his only begotten son. And this is a truth that no human mind could imagine, and much less believe, were it not that the lips of Christ himself have uttered it.

b. Consider the measure of God's love.

It is expressed in these words: "that he gave his only begotten son." The whole life of God has been an unceasing fountain of benefaction. He is the giver of every good and perfect gift. His blessings are without number. First, he gave man a great, beautiful, wonderful world, adorned with mountains and valleys, with meadows and rivers, with forests and plains to live in; and then like a mother, hiding away the choice packages for her children in anticipation of Christmas, so God concealed the rich veins of gold and silver and precious stones and valuable fuel in the bowels of the earth for man's enjoyment and use. And then God gave the luscious fruits of the tree and the nourishing grains of the field and the savory meat of the cattle and the choice meat of the fowls. And yet, the world remained cold of heart and void of love to God. But the father-heart did not give up. He must woo the world's love and win it for himself. And so God continued his gifts. He sent prophets into the world, — men of God with flaming messages of love. Tenderly and patiently they spoke the words of God, saying: "Yes, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." But the world was not worthy of them. They were stoned. They were sawn asunder. They were killed, — and then God gave once more. It was the last he had. It was the best he had. For God so loved the world, that he gave his only begotten son.

Spurgeon tells the story of an unfortunate family where a child was to be given away under the

pressure of poverty. When the time for the hard selection came, the parents tiptoed cautiously into the children's bedroom one night to make the choice. They came to the first born, but they could not give him up, for he would very likely help support the family sooner than any of the other children. They came to the second child. When the mother saw him sleeping so quietly, she whispered tearfully, "I will not give him up, for he is the exact image of his father; he resembles his father more than any other of the children." They came to the third child. She was a flaxen-haired, blue-eyed little girl. And the father whispered sadly, "I will not give her up, for she is the exact picture of her mother; she resembles her mother more than any other of the children." And then they came to the youngest child — a little baby lying in the cradle. And the mother's face turned pale at the thought of giving her away. "No, no", she said, "not the baby." And so that night those parents resolved to sacrifice their health and life rather than to part with one of their little ones. But God so loved the world, that he gave his only begotten son.

c. Consider also the purpose of that love.

The purpose of God's love is expressed in these words: "that whosoever believeth on him should not perish, but have everlasting life." Here then we find a transformation that is miraculous — a change from death unto life. Such a transformation can be wrought only by love that is divine. Oh, what a purpose in the mind of God, that a per-

ishing soul should obtain eternal life through faith in Jesus Christ. On Calvary the Almighty has made provision for every trembling, seeking soul, that weakness shall be turned into strength, that regress shall be changed into a progress, that failure shall transform into triumph, and that existence shall blossom into life eternal.

Science has demonstrated that the thorny cactus can be changed and become a nutritious fodder; and that the puny crab-apple can be grafted and become a luscious winesap; and that the malarial swamp can be drained and become a health resort; and that the barren desert can be irrigated and become a garden. But Paul speaks of a transformation even more wonderful. In one of the greatest passages on record he says to the Corinthians, "Fornicators, adulterers, thieves, covetous, drunkards, revelers, extortioners, such were some of you. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of God." What else in all the world but the love of God can work a transformation like that?

"Oh love, that will not let me go,
I rest my weary soul in thee,
I give thee back the life I owe,
That in thine ocean depths its flow,
May richer, fuller be."

PART II.

A STUDY OF THE BELIEF IN JESUS CHRIST.

I. INTRODUCTION.

Key verse: "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners" (I Timothy 1: 15).

We are approaching now the central theme of Christianity. It is the doctrine of Jesus Christ. Christianity differs from all other religions in that it endures or perishes with the person of its founder. Subtract Jesus Christ from Christianity and the remainder is — nothing.

How, then, shall we approach the study of this doctrine? How shall we garner the truth concerning the person and work of Christ?

1. We Must Come Reverently.

A spirit of irreverence will put out the light everywhere. Truth cannot be found irreverently. Reverence is the key to knowledge. That is the way Huxley learned science. He sat down before science as a little child. Had Huxley approached Jesus Christ in the same way, he would have been as great a saint as he was a scientist.

2. We Must Come Candidly.

A man with an open mind will not let prejudice blind his eyes. How easy it is to stop our ears to a message that we do not want to hear; and to shut our eyes to a fact that we do not wish to see; and to close our minds to a truth that we do not care to accept. But what is the result of such an attitude? A loss of capacity to know the truth! Romanes was a decided atheist at one time. He concluded that there was no God. But withal he was candid. And because he was willing to learn, there came a time when he turned about completely, and became a devout follower of Jesus Christ. Contrast Romanes's attitude with that of the Pharisees. They decided at once that they did not care to believe that Jesus was the Messiah, and not wanting to believe it, they refused to believe it. And to this day they are known the world over for their insincerity and unrighteousness. Let their terrible mistake stand as a warning against prejudice, and as an incentive to reverence.

How, then, can the study of the person and work of Jesus Christ become fruitful in our thinking and helpful in our living? Only if we come with a childlike temper, a teachable nature and a responsive will.

II. THE HISTORICAL FACT OF JESUS.

“And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed. And Joseph also went

up from Galilee into Bethlehem to be taxed with Mary, his espoused wife. And so it was, that while they were there, she brought forth her first-born son and wrapped him in swaddling clothes and laid him in a manger” (Condensed — Luke 2: 1—7).

“Now when Jesus was born in Bethlehem of Judaea in the days of Herod, the king, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews?” (Matthew 2: 1, 2).

John Stuart Mill made a suggestive remark when he said that mankind cannot be reminded too often that there was once a man by the name of Socrates. But Adolf Harnack expressed a sublime truth when he said that it is vastly more important to remind men again and again that a man named Jesus Christ once stood among them, and that he changed the intellectual and moral landscape of the soul.

And yet, peculiarly enough, men have arisen to attack Jesus, as an historical personality, in most violent terms. Bruno Bauer was the first to give this attack its formal expression. Since that time the religio-historical method of studying the New Testament has promoted some very erroneous conclusions. For example, Pfeleiderer of Berlin, a disciple of this school, argues in his “Early Conceptions of Christ” that the Christ of the church has been formed out of those myths and legends which are the common property of religion all over the world. Another disciple of this school, Jensen, of the University of Marburg, contends in “The

Epos of Gilgamesh in World Literature", that practically all of the gospel narrative is purely legendary, and that there is no reason at all to consider anything that is told of Jesus as historical.

Zimmerman, in reviewing this book, declares: "Jensen will hardly succeed at once in seeing his ideas accepted. But truth is not depending upon immediate success, and will in this case, even as in others, be victorious, though not without great trouble, and only slowly. The weight of facts which this book adduces is too immense."

There are others who represent this same point of view. Foremost among them are Drew, Kalthoff, and Wrede. But invariably the question arises: How do these men arrive at such negations? On what grounds do they maintain such conclusions? It is in answer to such an inquiry that the untenability of their ideas is revealed. Apply to their structure of argumentation the sane test of historical facts and it collapses.

In a peculiar fashion, technically termed the religio-historical analysis, Pfeiderer, Jensen, and others declare Paul a fictitious figure, and his epistles as well as the gospels a fabrication of Greek, Roman and Oriental tendencies, compiled at Rome about the fifth century. Consequently, Jesus is a myth and cannot be an historical figure.

Now, when it is asked on what evidence Paul can be declared a fictitious figure, and the New Testament writings a fabrication of later religious tendencies compiled not earlier than the fifth cen-

tury, we hear some astonishing replies. Pfleiderer remarks that such things can be discerned only with "healthy eyes" (The Fundamentals, Vol. VI, page 107) and Bousset replies that where we find the sources too meager, "we may occasionally make use of our imagination" (The Fundamentals, Vol. VI, page 107).

It is hardly necessary to refute such vague contentions. However, in order that this argument may be seen in the proper light, let the following facts speak for themselves.

Before the close of the first century A. D., Clement of Rome writes to the Corinthians and calls Paul "a notable pattern of patient endurance" (The Historicity of Jesus, page 178). He also exhorts the Corinthians to peruse again "the epistle of the blessed Paul", (The Historicity of Jesus, page 178), in which he charged them to avoid all party spirit. Here, then we have an unequivocal reference to our canonical First Corinthians, at a time before the first century had closed. In the light of this fact, the statement that the Pauline Epistles were fabricated in Rome as the result of oriental religious tendencies about the fifth century, is plainly untenable.

There are other historical references to Paul. Ignatius and the apostate Marcion bear similar testimony to the historical reality of Paul and his epistles. Now, if Paul wrote the epistles to which Clement, Ignatius, Marcion and others refer, Jesus must have been an historical character, for Paul could not have written and labored and died

for a cause that had no historical foundation. "For other foundation can no man lay than this is laid, which is Jesus Christ" (I Cor. 3: 11).

Moreover, a further survey of the historical references to the gospels reveals that before the close of the second century, the gospels were considered canonical literature, occupying first place in the New Testament collection. Such is the testimony adduced from the unquestionable reliability of the following writers: Irenaeus, Tatian, Papias, Justin Martyr, Ignatius and Polycarp. These men wrote before the close of the second century and their writings refer to the gospels either directly or indirectly as authoritative literature for Christians. How absurd to contend in the light of such facts that the gospels are fabrications of the fifth century? Now, if Jesus had only been an imaginary character, the gospel writers could never have written as they did. You cannot lay a foundation of fraud, and then build the Sermon on the Mount upon it. The gospel writers could not have been inspired to endure hardship, ridicule, persecution, and suffering for an imaginary person.

Furthermore, there are clear testimonies to the historicity of Jesus from extra-biblical sources. Josephus, a Jewish historian of note and a contemporary of Paul, writes in his "Antiquities" XVIII, III, 3: "Now there was about this time, Jesus, a wise man, if it be lawful to call him a man." Again there is the reference in "Antiquities" XX, IX, 1, commencing: "So he assembled the sanhedrin of judges and brought before them the brother of Je-

sus, the so-called Christ, whose name was James, and some others.”

Also Tacitus, a celebrated Roman historian, writing at the close of the first century and beginning of the second, bears witness to the historicity of Jesus. In a well-known passage in his “Annals”, XV, 44, relating to the persecution of Nero, Tacitus tells how the Christians, already a great multitude, derived their name from one Christus, who was executed in the reign of Tiberius by the procurator of Judaea, Pontius Pilate.

Moreover, Suetonius, also a Roman historian, living in the first century A. D., says in his lives of the Caesars (“Claud” XXV), that Claudius expelled the Christians from Rome because they raised a constant commotion at the instigation of a certain “Chrestus”. “Chrestus” here is plainly a mistake for Christus; the confusion of Chrestus for Christus by the heathen is known to be a fact.

Finally, the existence of the primitive community of believers is one of the strongest arguments for the historical personality of Jesus. Loyalty to a personal founder is the great factor that preserved the church in its early existence in spite of persecution and bloodshed. And that first band of disciples grew and spread until Pliny, the Roman governor of Bithynia, wrote to Trajan the Emperor in 112 A. D., complaining that the Christian “superstition” has spread like a contagion not only through cities, but also into the villages and country regions. The temples were almost

forsaken, and the trade in sacrifices had fallen of deplorably.

Today that church still exists. It is stronger and larger than ever before. It can be found in the heart of the darkest continents, and in the tundras of the coldest climates. It is a living, growing monument to the Christ, who walked the fields of Galilee and Judaea over 1900 years ago, and who is living today and making intercession for his people.

Moreover, we must reckon with the spiritual reality of Christ in the world today. The destruction of a mighty social and political order based upon narrow and selfish ideas; the gradual passing of ancient antagonisms and feuds between races; the slow but irresistible advent of truth into the hearts and lives of even the darkest nations; the reversal of judgment concerning human relations and conduct; the spirit of compassion, the motive of love and the desire to help — all these are evidences of the reality of Christ in the world today. That he came and lived among his fellows years ago is a matter of history. That his life is a vital power among men today is a matter of observation.

III. THE INCARNATION OF JESUS.

“And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth” (John 1: 14).

“And without controversy great is the mystery of godliness: God was manifest in the flesh . . .” (I Timothy 3: 16).

“Concerning his Son Jesus Christ, our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God, with power . . .” (Romans 1: 3, 4).

1. Meaning of the Term Incarnation.

The word incarnation is derived from the two words, in and carnation. Carnation comes from a Latin word meaning flesh. Carnation then means flesh or flesh-colored. The old-fashioned pinks found in our flower gardens are called carnations, because they have the beautiful pink color of a little child's flesh. Incarnation then means, in the flesh. When applied to Jesus it signifies that Christ, the pre-existent Son of God, emptied himself of his glory and came to earth in the form of a human body and thus affected the revelation of God to man.

The word was made flesh. Dr. Dawson remarks on this point: “As your words are yourself uttered, so Christ is God uttered. Christ is not a word, you observe, but the word. Every prophet was a word of God. Every great and good man since the world began, who added anything to the general fund of virtue or truth, has been a word of God. Galileo was God's word to science. Luther was God's word to religion. But Christ was The Word — the full and complete thought of God — uttered once and for all, expressing the very soul of God

with such entire precision and finality, that of him it may be said, The word was with God and the word was God."

2. The Event of the Incarnation.

The event of the incarnation was the nativity of Jesus. It was the birth of the little babe in the stable at Bethlehem. And every year at Christmas we celebrate this fact. But what difference there is between the beautiful plaster-paris, statuette stables, which we invent for our Christmas Eve celebrations, and the stable in which Jesus was born. Jesus was born in a real stable — a prison-house of the dumb animals that toil for man. The fresh mown grass, once fragrant with the scent of the flower of the field, was dry and dusty now. Instead of a cradle that mothers use to lull their little ones to sleep, there was only a manger. The only pure man that ever lived was born in a stable. The only sinless life that the world has ever known, began in a manger; yet that manger holds for the world the only hope of salvation. And he who lay in it has reversed the order of the universe, and turned the world upside down. Here we have in a manger the upside of heaven come down to earth. It does not represent man reaching up. It represents God reaching down; "and they shall call his name Emmanuel, which being interpreted is, God with us." This event of the incarnation of Jesus Christ occurred in Bethlehem of Judaea, even as it is written: "And thou Bethlehem in the land of Juda, art not the

least among the princes of Juda; for out of thee shall come a governor, that shall rule my people Israel."

3. The Mystery of the Incarnation.

The incarnation is the greatest mystery in all the world. Reason cannot explain, and logic cannot define, how the Son of God became the son of man. Without controversy, great is this mystery of godliness. The human mind finds this fact incomprehensible, but not incredible. There are many facts in life that we do not understand, but that we accept. For example, we do not know how mind and matter function together in the same body, and yet we accept that fact none the less. Likewise, the mystery of the incarnation cannot be understood, but that does not render it improbable. And he who has once experienced the miracle of the incarnation of Christ in his own soul, will not find it difficult to accept the mystery of the incarnation as recorded in the New Testament.

Two men were taking a walk one beautiful spring day, and, incidentally, their conversation drifted toward religion. Both were men of splendid intellects; but one was a Christian and the other was not. The latter put the question, "If there is a God how can we know him, in as much as a finite being can never comprehend the Infinite?" Then passing an ant-hill, where countless little ants were toiling, he pointed to a single little creature, and said, "How could that ant ever know my

mind?" Quick as a flash the Christian replied, "There is only one way — by you becoming an ant and declaring it unto him." Let this illustration drive home the truth that the incarnation of Jesus Christ was the only way in which God could make himself known to man in order to save him.

IV. THE HUMANITY OF JESUS.

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man" (Phillippians 2: 7).

"The officers answered, never man spake like this man" (John 7: 46).

"For there is one God, and one mediator between God and men, the man Christ Jesus" (I Timothy 2: 5).

It seems strange that anybody should ever question the genuine humanity of Jesus. And yet, in the early days of Christianity, a sect, called the Docetics, denied that Jesus was actually human. They held that the body of Jesus was not genuinely real, although it appeared to be real. They proclaimed the deity of Christ at the sacrifice of his humanity.

Now, the New Testament emphasizes the humanity of Christ as much as his deity. Time and again, after the title, Son of God, has been applied to Jesus, it is immediately substituted by the title, Son of Man (John 1: 49—51; Matt. 26: 63, 64). Consider the evidence for the humanity of Jesus.

1. It Is Seen in His Development.

“And Jesus advanced in wisdom and stature and in favor with God and men” (Luke 2: 52).

Here we notice a four-fold development of the human life of Jesus. His mental development is indicated by the words, “and Jesus advanced in wisdom”; his physical development by the phrase, “and stature”; his spiritual development by the term, “and in favor with God”; his social development by the words, “and men”. The natural environment of Jesus at Nazareth is reflected again and again in his later ministry. When he likens the men of his generation to the children sitting in the market place, is he not drawing an illustration from the games he played with other children in childhood? When he speaks about the lilies of the field, is he not thinking of the beautiful flower scenes that adorned the familiar haunts of his early home? When he turns to the fowls of the air, or to the foxes with their holes, or to the hen with her little chicks, is he not utilizing the scenes of his childhood for illustration in his sermons? The Bible makes it very plain, both by what it mentions and by what it omits, that the human life of the Son of God was natural. The path of progress from his childhood to his manhood reveals first the blade, then the ear, then the full corn.

Another phase of the genuinely human development of Jesus is seen in his visit, as a lad, to the passover at Jerusalem. Look at him visiting the temple as a twelve year old boy. What do you find?

You find him asking questions, just like a boy does today in the junior and intermediate department of the Sunday-school. Jesus was doing just what we would naturally expect him to do in this stage of development.

Again we read that he went down with his parents to Nazareth and, "was subject unto them." Jesus obeyed his parents, just like a proper child learns to obey today. He was "a child while childhood lasted." These natural factors in the development of Jesus bespeak a genuine humanity in his life.

2. It Is Seen in His Personality.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Hebrews 2: 16).

When it is a matter of history that a person was born, lived in his home, had family connections, was subject to his parents, had a body, mind, and soul, craved human sympathy, was tempted, sorrowed, rejoiced, prayed, wept, suffered and died, it is a self-evident fact that such a one is a human personality.

The fabric of the personality of Jesus is woven through and through with human qualities. As we read the story of his career, we find him living and dwelling where he could ever mingle with men and with life. Wherever he went, he sought that human heart to heart and life to life touch. He ate and drank with the publicans and sinners. He dined with the Pharisees in their banquet halls.

He spoke to the fishermen by the seaside. He conversed with the doctors of the law in the temple. He visited and was visited. He called and was called upon. The red letters of sociability in the personality of Jesus undoubtedly spell his humanity.

To what does the apostle refer when he speaks of that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled? It is the tangible reality of the humanity of the Son of God. Touch him as the woman touched the hem of his garment, grasp him as the soldiers grasped him on the night of his betrayal, look at him as his mother looked upon him lying in the manger, watch him as Pilate watched him in the judgment hall, and you will exclaim with Pilate, "Behold the man."

3. It Is Seen in His Suffering.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4: 15).

When you study the inner life of Jesus, as revealed in the sayings from the cross, you get another insight into his humanity. Jesus spoke some very expressive words on the cross. First he said, "Woman, behold thy son; son, behold thy mother." Next he said, "I thirst." Again he said, "Today thou shalt be with me in paradise." Again he said, "Father, into thy hands I commend my spir-

it." Further he said, "Father, forgive them, for they know not what they do." And then he cried, saying, "My God, My God, why hast thou forsaken me?" Finally he said, "It is finished." Instead of attempting to settle the order of these sayings, rather study their meaning. What a wonderful revelation of the humanity of Jesus they disclose! It was no dramatic personator that quivered on the cross. It was no mystical being that hung there. It was a man, bone of our bone and flesh of our flesh. "We have not a High Priest that cannot be touched with the feeling of our infirmities." The voice that cried from the cross was human. The confession of need it uttered was human. The sense of desolation it confessed was human. The filial affection it expressed was human. And the importance of this truth cannot be overestimated. Deity alone does not pray. Deity alone is not tempted. Deity alone is no priest. It is the humanity of Jesus that makes his priesthood effective. It is the humanity of Jesus that makes his intercession sympathetic. It is the humanity of Jesus that makes our reconciliation certain. It is the humanity of Jesus that makes the atonement possible. "For there is one God and one mediator between God and men, the man Christ Jesus."

Herein lies the tender power of Christ's priesthood to the soul. Dr. Truett tells a touching story of a mother who was known for many miles round about as "that woman with the soft face." "The story is that the oldest son in the family went

away from home, when he reached his majority, went out into the big world to fight the battle of life for himself. Letters came and went through the months of separation, between the son and the mother, and one day a wire came to her that the son was desperately ill, and that she had better come at once. She hurriedly packed her valise and started to the railroad station, committing the tasks of the home to the younger children, to do the best they could with them. But before she reached the station, there came a second messenger boy with the telegram, telling her that her boy was dead, and that they were sending his body home on the next train. The body came and the funeral took place, and the mother moved about the house, her face betokening sorrow too deep for human speech. But after some weeks they saw that her face shone with a light that was never on land or sea. Not a murmur escaped her, no bitterness, no complaint, no harsh words; hers was a patience like unto Christ's patience. And when some neighboring woman lost her boy or her girl, perhaps five miles or ten miles or twenty miles away, the suffering and sorrowing one said: 'Send for that woman who has the soft face. She will know what to say to us, for she has passed down the vale of suffering herself.' " Just so the human suffering of Jesus Christ fitted him to help a broken, bruised, sinning, suffering world, as he could never have helped it otherwise, or as Athanasius put it: "He was made man that we might be made divine."

V. THE DEITY OF JESUS.

“Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” (John 14: 8, 9).

“For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace” (Isa. 9: 6).

Charles Lamb and a group of friends were discussing in a tone of gayety how they would feel and act if the greatest of the dead were to appear suddenly in flesh and blood in their midst. Then someone suggested, “But what if Christ entered this room?” That changed the whole tone of the conversation and Charles Lamb, greatly moved, replied: “You see — if Shakespeare entered, we should all rise; if Christ appeared, we must kneel.” Let a man stand face to face with Christ, let him feel the secret of Christ’s presence, let him read the words of grace and truth that fell from his lips, let him travel through the valley of the shadow of death and feel the comforting presence of Christ sustaining him, and he, too, will confess with Thomas, “My Lord and my God!”

1. Jesus Asserted His Own Deity.

“I and my Father are one” (John 10: 30).

“He that hath seen me hath seen the Father” (John 14: 9).

“For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son even as they honour the father. He that honoroth not the Son honour-eth not the Father, which hath sent him” (John 5: 22, 23).

Consider how emphatically Jesus asserted his own deity when he said, “I and my Father are one.” This was the thorn that pierced the flesh of the Jews. For this they attempted to stone him. And when Jesus restrained them, saying, “Many good works have I shewed you from my Father; for which of these works do ye stone me?” the Jews answered, “For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God” (John 10: 32, 33).

The price that Jesus paid for the assertion of his deity was his own life. When Jesus was brought before the Sanhedrin, the High Priest said unto him, “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God,” Jesus said in reply, “Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Thereupon the high priest rent his clothes and declared, “What further need have we of witness? Behold, now ye have heard his blasphemy.” The New Testament record bears witness again and again of

the self-consciousness of Jesus regarding his own deity.

During the fourth century A. D. the doctrine of the deity of Christ was vigorously attacked. Those who denied the deity of Christ were called Arians. They were followers of Arius. Now, Arius not only denied the deity, but also the humanity of Christ. He considered Christ a created being, incarnated in a human body, without a human soul. This doctrine utterly disregarded Christ's own assertion of his deity. It not only belittled, but also belied the person of Jesus Christ. It made a kind of demi-god out of Jesus, who was neither human nor divine. During the reign of Theodosius the Great, the Arians made their strongest attempt to undermine the deity of Jesus Christ. It was during this time that Theodosius made his son, Arcadius, partner with him on the throne. Among the bishops who came to congratulate the ruler on that occasion was Amphilochus. Approaching the emperor, he made a very beautiful address and then started to leave. But the emperor called him back. "Do you take no notice of my son?" said Theodosius. Thereupon the venerable man approached the young Arcadius and said, "The Lord bless thee, my son." The emperor was grieved. "Is this all the respect you pay to a prince that I have made of equal dignity with myself?" he questioned. Thereupon the bishop rose to the occasion most sublimely and said, "Sir, if you resent my apparent neglect of your son, because I do not give him equal honor with yourself,

what must the eternal God think of you, who have allowed his co-equal and co-eternal Son to be degraded in his divinity in every part of your empire!" This was a two-edged sword piercing even to the dividing asunder of soul and spirit. Henceforth Theodosius the Great was not wont to give the least consideration to any creed that failed to secure the divine glory of the Son of God.

Moreover, the deity of Jesus asserts itself in his sinlessness and non-penitence. There is no indication anywhere that Jesus ever included himself with others in the confession of sin. He never revealed the slightest personal need for redemption from sin, but clearly declared himself able to redeem others. In case of all other men, the consciousness of failure grows as they advance in a life of righteousness. Take Paul for example. In his latest letter toward the end of his life he calls himself the chief of sinners. But Jesus can look the whole world in the face and demand, "Which one of you can convict me of one sin." "Jesus has such a character that we can transfer feature by feature to God without any sense of blasphemy and without any sense of lack." There isn't anything that you could add to or subtract from the life of Christ, that would make you more sure that he was the very God.

2. The Disciples Confirmed Jesus' Deity.

"And Thomas answered and said unto him, My Lord and My God" (John 20: 28).

“In the beginning was the word, and the word was with God, and the word was God” (John 1: 1).

“And we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life” (I John 5: 20).

“Nathaniel answered and saith unto him, Rabbi, thou art the Son of God: thou art the King of Israel” (John 1: 49).

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God” (Matthew 16: 16).

How explicit the disciples were in confirming the deity of Jesus. Such names as they gave to him could not be given even to the greatest among men. Where is there a person among the children of men of whom it could be said, “My Lord and My God”; or who could be called, “The Lord of Glory”; or who could be adored as, “The Christ the Son of the living God?” The disciples emphatically confirmed the deity of Jesus in the face of persecution, suffering and death.

Dr. Biederwolf tells the story of two men, one of whom doubted the deity of Christ. “If the doctrine of Christ’s deity were true, I am sure so important a doctrine must have been revealed with a clearness no one could have mistaken.” “Well”, said his friend, “what language would you have chosen?” “I would have called him the true God” was the reply. “Indeed,” said the other, “that is just what John did call him. Read I John 5: 20, and you will find these words, ‘even in his son Jesus Christ; this is the true God’”.

In the first century Paul called him "God over all." In the second century Ignatius called him, "Jesus Christ our God." In the third century Cyprian called him, "Our Lord and God." In the fourth century Athanasius called him, "Christ Jesus our Lord." In the fifth century Augustine called him, "God before all worlds." Not only the first disciples, but also the foremost disciples in every country and in every age have unhesitatingly accepted and beautifully extolled the deity of Jesus Christ.

3. The True Church Has Always Accepted the Deity of Jesus.

"And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like unto fine brass" (Revelation 2: 18).

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth" (Revelation 3: 7).

Dr. Tarbell tells about some visitors at an institution for mutes, who were questioning the pupils at the suggestion of the teacher. The visitors wrote different questions on the board: "What can you tell us about Washington? Lincoln? Napoleon?" One after another the pupils responded with a written answer. Presently one of the men asked, "What can you tell us of Jesus Christ?" In reply a young girl wrote beautifully, "He is my very

own Savior.” That represents the attitude of the evangelical church throughout every age. The experience of the Saviourhood of Jesus, more than anything else, has held the true church to the belief in his deity. He has saved his people from their sin. That is why they call him Emmanuel; which being interpreted is, God with us. This is the truth that is emphasized every time a Christian congregation is dismissed with the apostolic benediction. This is the truth that is recognized every time a believer is united with the church through baptism. This is the truth that was taught by the apostles in the beginning of Christianity, and was re-affirmed at the Council of Nicaea in 325, and has been maintained by the true church, the believing body of Christ ever since.

VI. THE DEATH OF JESUS.

“For when we were yet without strength in due time Christ died for the ungodly. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Romans 3: 6, 8).

“Christ died for our sins according to the Scriptures” (I Cor. 15: 13).

“But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” (Heb. 9: 26).

The death of Jesus Christ is the foundation for the doctrine of the atonement. Atonement means at-one-ment, or the union of man with God through Jesus Christ.

Man is born into this world to live. To preserve the gift of life with which he has been endowed is the great purpose of every normal human being. The quest for life, in the physical as well as in the spiritual realm, occupies the interest and the effort of every normal person under the sun. Man by instinct is determined to live. Yet, over 1900 years ago a man was born into this world who was so resigned to God's will that even in death he found a fulfillment of God's purpose for his life. Concerning his decease he said, "But for this cause came I unto this hour." And again he declared, "The Son of man must suffer many things and be slain." Jesus Christ clearly realized himself to be, and his disciples confirmed him to be, the lamb of God slain before the foundation of the world. In the death of Jesus Christ we see the eternal purpose in the mind of God to stop short of nothing, not even the cruel cross of Calvary, to consummate the plan of salvation for a redeemed and glorified humanity. This is the price the Almighty paid that the tabernacle of God might be with men, that he might dwell with them, that they might be his people, that God might be with them and be their God.

The doctrine of the atonement is understood best when viewed from the standpoint of sin. Sin nailed the Lord Jesus to the cross. The cross of Calvary shows us the exceeding sinfulness of sin; but it shows us still more. It also shows us that where sin did abound, grace did much more abound.

The New Testament presents the death of Christ:

1. As a Ransom.

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matthew 20: 28).

“Who gave himself a ransom for all to be testified in due time” (I Timothy 2: 6).

The greatest loss man ever sustained was the moral loss through sin. That loss curtailed him physically, mentally, morally and spiritually. But for the havoc that sin played, man would have been what Jesus was in his sinless humanity.

Now, the New Testament sets forth the death of Jesus as a ransom. A ransom is a price paid for the purpose of recovering what has been lost. To deliver a person or a thing by paying a price is the meaning of the term, ransom. A modern case in point is the heroic example of Dr. Guyon. It was the time of a plague, and the only way to check it was to discover a remedy by examining the body of one who had died of the disease. But to do it meant death. Then Dr. Guyon said, “I will attempt it. In the name of humanity and religion I will examine this body.” He put on paper his observations, put them in a vase of vinegar to prevent contagion, and in twelve hours he was dead. That was the ransom he paid for the recovery of the bodies of men from a terrible plague. But there was another plague — a pest that ruined not only the bodies, but also the souls of men. That

was the dreadful pest of sin. And the ransom price that was paid for the recovery of men from that dreaded pestilence, that walketh in darkness and wasteth at noonday, was the great physician himself, the sympathizing Jesus.

Moreover, Jesus has defined the moral loss wrought by sin, as debt. Thus he has taught us to pray, "Forgive us our debts." Under this figure we understand that sin is a debt which we are unable to pay. It is an obligation which we are unable to meet. Our condition is like that of a Russian officer who was in the Czar's army. Through extravagance, indulgence, and carelessness he had accumulated an enormous debt. One day he sat down to figure up the amount, and found that the sum was even greater than he had expected. In a mood of despair he wrote these doleful words under that burdensome debt: "Who will pay all this?" Exhausted from worry, he fell asleep in his armchair. Just then the Czar opened the door and found his officer slumbering. Not wishing to disturb him, he began to tiptoe through the room, when presently his eye fell upon the paper with that doleful question: "Who will pay all this?" The gracious Czar took a pen and wrote under the question his own name. This is but a faint illustration of how freely God forgives us our debts for Christ's sake.

"Jesus paid it all, all to him I owe,
Sin had left a crimson stain.
He washed it white as snow."

2. As a Propitiation.

“Whom God hath set forth to be a propitiation through faith in his blood” (Romans 3: 25).

“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (I John 2: 2).

Sin is not only a moral loss. It is also a violation of God's law. And this violation necessitates a penalty. A law that does not provide for a penalty when it is violated is no law. All governments recognize this legal factor very clearly. In fact, no government could endure that would not inflict a penalty for the violation of a law. It is a law of nature, as well as a law of man, that every transgression receives its just recompense of reward. Now, the penalty attached to the violation of the moral law is death. This is the curse of the law: “The soul that sinneth it shall die.” Now, when the spotless Lamb of God identified himself with humanity, he made himself subject to the penalty of humanity's sin. As a sinless character, within a sinful race, Jesus could not and would not escape the penalty of the world's sin. How patiently he bore that penalty on Calvary! “Christ hath redeemed us from the curse of the law, being made a curse for us” (Gal. 3: 13). This is the meaning of the death of Jesus as a propitiation. Calvary was the propitiation exacted of the Son of God, when he dared to identify himself with guilty humanity.

But propitiation still has a deeper meaning. It is derived from the word that means mercy seat.

The mercy seat was the covering upon the Ark of the Covenant in the Holy of Holies. Within the ark, and beneath the mercy seat, were the ten commandments. Upon the ark, and above the mercy seat, were the two cherubim representing divine justice. How fitting that the mercy seat should intervene between divine justice above, and the stern law below. Now, the death of Jesus as a propitiation, has delivered us from the judgment seat and brought us to the mercy seat. And at that mercy seat we are taught to call God, "our Father" and Jesus Christ our "High Priest" and every believer our brother.

"There is a place where spirits blend,
Where friend keeps fellowship with friend,
Though sundered far, by faith we meet,
Around one common mercy seat."

3. As a Reconciliation.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life" (Romans 5: 10).

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (II Cor. 5: 18).

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Ephesians 2: 16).

Sin is always followed by man's estrangement from God. Sin separates from God. Sin avoids

the presence of God. The carnal mind is enmity against God. Sin is the great barrier to fellowship between God and man. Now, the death of Jesus Christ as a reconciliation removes this barrier in two ways. In the active sense, Christ's reconciliation removes this estrangement by revealing that God is love, and that God so loved the world that he gave his only begotten son. Christ's death is the supreme token of eternal sacrifice which embodies the agony and victory of divine love for a straying world. It shows the sinner that the love of God is seeking and expecting him, and will restore him to his fellowship if he only returns.

A recent prodigal, who was begging in New York for a whole year, one day looked his father in the face and said, "Mister, please give me a dime." The father recognized the son and cried, "I have found you, I have found you, all that I have is yours." It is this attitude on the part of God that the cross of Christ reveals. It dispells the gruesome fear that God hates the sinner, and reveals the wonderful truth that God longs for the return of every sinning, sorrowing, suffering soul. Thus the death of Christ reconciles in an active sense.

In a passive sense, the death of Christ produces a change of attitude on the part of the sinner toward God by a vision of the cross. When Luther first got a vision of the cross, he was found sobbing beneath a crucifix and moaning: "My God, My God, for me! for me!" Thus a change from

enmity to friendship is effected by the death of Jesus Christ as a reconciliation in a passive sense.

4. As a Substitution.

“All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all” (Isaiah 53: 6).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (I Peter 2: 24).

Sin always involves suffering. No man liveth unto himself and no man sinneth unto himself. Sin has a social effect. Sin causes the innocent to suffer for the guilty. And nowhere is this more clearly exemplified than in the death of Jesus Christ. He, whose life was without spot and without blemish, died as a malefactor and criminal. And sin did it all. Jesus suffered as our substitute — the sinless for the sinful. Christ bore our sins in his own body, suffered as our substitute, and died in our place; and all this he did willingly.

The doctrine of substitution is not limited to the atonement. It is found in all the higher realms of life. A few years ago thousands of men went forth to do battle for their country. The poetry of war soon vanished, and only the terrible prose remained. They waded in mud knee-deep. They marched till their foot prints became blood prints. Their jaws were fractured; their eyesight was extinguished; their limbs were shot away; their

minds were shell-shocked. They died in trenches, in barns, in bushes and in ditches. Their anguish, night after night on the field of battle; their loneliness in the midst of the roaring cannonade; their thirst for water as they lay dying under the starry sky, no one but the infinite God will ever know. But why did these men go forth to do battle in the World War? They did it for their country. It was life for life. It was blood for blood. It was substitution.

Yonder is a light piercing the darkness and stillness of the night. What is it for? It is the light of a mother who is sitting up with her suffering child. Her own face is wan with care, but she does not know that. Her own strength is already exhausted, but she does not feel that. Her one concern is her suffering child. Now she is bolstering up the pillows. Then she obeys the physician's prescriptions; then she smooths back the curls of her wanning child. Night after night she does this, and at last the child recovers. But after it is all over, the mother is taken down. Nervous fever sets in, and not long thereafter the dying mother must leave the convalescent child with a mother's blessing in a stranger's hands, and pass through the valley of the shadow of death. What was the reason? The neighbors said consumption. The doctor said malarial indisposition, but the real name was substitution. It was strength for strength. It was life for life. It was substitution.

And the substitution of Christ means that God made him who knew no sin to take the sinner's

place. After the guerrilla warfare in Kansas, and the sacking of Lawrence, the Union army caught Quantrell and his men in Missouri, and led them out to be shot. Just as the soldiers were about to fire, the bushes parted and a young man stepped forth. Pointing to a man in the rank, he said: "Let me take his place. I am just as guilty as he, only you didn't catch me. This man has a family depending on him and I am free. Let me take his place." The officer said, "If there is no objection, the change can be made." Years later an old man, who had traveled a long distance, was seen placing a stone slab on an uncared for grave. Somebody asked him, "I suppose you have a relative buried there?" "No", said the other. "A friend then?" "Yes, more than a friend. I am only a poor man. I have saved my wages for a long time. I have traveled many miles to get here. I haven't a very fine stone for him, but it is the best I can do." And as he placed the slab at the head of the grave, these words were clearly legible:

Sacred to the memory of Willie Lear.
He took my place.

So Jesus has taken our place. His death on Calvary shows us what kind of a penalty a race that rebels against God really deserves. Jesus' death on Calvary also shows us how far God has gone to save the race from such a penalty.

VII. THE RESURRECTION OF JESUS.

“But now is Christ risen from the dead, and become the first fruits of them that slept” (I Cor. 15: 20).

“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it” (Acts 2: 24).

During the eighteenth century, when England was groping in the darkest period religiously since the reformation, two men of rank concluded to expose once and for all, that the Bible was a cheat. One of them was George Lyttleton and the other was Gilbert West. Lord Lyttleton was to perform his part of the ordeal by showing that the apostle Paul was a fraud. Mr. West was to do his part by proving that the resurrection was a deception. They began to study the matter seriously and minutely. For some time they labored over their respective tasks. Finally they came together, but not as they had expected. When they met again, they lamented their own folly in having so long rejected the Bible as the Word of God. Through a conscientious study of their respective subjects, both had been converted to Christianity. Mr. West’s book, “Observations on the Resurrection of Christ”, supports the resurrection of Jesus Christ very emphatically, and has been a blessing to thousands of doubting souls. Lord Lyttleton’s book, “Observations of the Conversion of the Apostle Paul”, is a classic in its kind which skepticism so far has never attempted to answer.

1. The Importance of the Resurrection.

“And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep are perished. If in this life only we have hope in Christ, we are of all men most miserable” (I Corinthians 15: 17—19).

When the French historian Renan wrote the life of Jesus, he closed it with the cross — as if that were the end of it all. Now, what came after the death of Jesus? Renan said, “Finis.” He left him hanging on the cross, with drooping head and matted hair and wounded body. He left him deserted, with the storm clouds gathering in the sky and the vultures circling o’er his head. Then in the stillness of the night a few friends slunk up to rescue him from the black-pinioned birds of prey, and to hide him away in the tomb of Joseph of Arimathea — the victim of a cruel and ugly world.

Now, Paul says, if Christ be not raised, our faith is in vain. “Both, the friends and the enemies of Christianity admit, the resurrection of Christ is vital to the religion that bears His name.” To the one it is an historical reality. To the other it is an imaginary assumption. Dr. William Evans has put the question thus: “If the resurrection of Christ can be successfully denied, if it can be proved to be absolutely untrue, then the whole fabric of the gospel falls to pieces, the whole structure of the Christian religion is shaken at its foundation, and the very arch of Christianity crumbles into dust. Then it has wrought only imaginary changes, deluded its most faithful ad-

herents, deceived and disappointed the hopes of its most devoted disciples, and the finest moral achievements that adorn the pages of the history of the Christian church have been based upon a falsehood." Why is the resurrection of Jesus so important? Because if it crumbles, Christianity perishes; if it endures, Christianity abides.

2. The Certainty of the Resurrection.

"And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus" (Luke 24: 2, 3).

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep" (I Cor. 15: 3—6).

On what ground shall we base the certainty of the resurrection of Christ? There are those who make a great deal of the empty tomb and the visible appearances of the risen Christ. These factors indeed are important because they are historic. However, there are other proofs that make their appeal to a higher court than the physical senses.

(1). Nothing less than the risen Christ could have wrought such a wonderful change in the fear-stricken disciples.

Dr. Lynn Hough says on this point: "After the death of Christ the disciples had nothing to say to the world. They had no hope. They had only memories. They had no future. They had only a past. Jesus had been discredited. Everything which he stood for had been discredited too. His delicate and unselfish and spiritual idealism had gone down under the weight of a hard and cruel world. The disciples were reduced to the silence of those who have given themselves to a fair hope, only to see that hope dashed to the ground."

"Then came the first Easter morning. The Risen Christ moved in triumph in the world where he had been crucified. The sight of him changed everything. The knowledge that he was alive in royal victory remade the world. Now the disciples did not need to be silent. They not only had something to say, they had everything to say. Every word of Jesus and every principle of Jesus gleamed with the splendor of the great fact of his victory over death." Now they were anxious to tell the world that Jesus was the Christ, even at the cost of suffering and death. Nothing less than the risen Christ can account for the new courage and heroism of these once fear-stricken and down-hearted disciples.

(2). Nothing less than a living Christ can account for the change of character in sin-laden men today.

Think of that drunken river-thief. He is very vicious and withal he is very poor. Drink has

brought him very low. Then one day the power of the risen Christ confronts him. He is transformed into a man, having more power for God over the outcast people of New York, than all the pastors of that city combined. And when he passed away, endless streams of men and women, rich and poor, piled flowers on his casket so high, that they hid the pulpit, and beneath that floral pyramid slept Jerry McCauley.

Think of that safe-blower. He is a rough and godless man, slinking about with a kit of burglar tools. The power of the risen Christ confronts him and he is changed. His name is Harry Monroe, the mighty city mission worker.

Think of that swearing tinker in England. When he began to swear, his neighbors began to shudder. He was vile of lip and uncouth of manner. Nobody cared to associate with him. Then one day the power of the risen Christ confronted him, and changed him, and his name is John Bunyan, the author of "Pilgrims Progress."

Many others might be mentioned, whose testimony for the risen Christ is based on a great experience of the living Christ. Indeed, if all who believed in the risen Christ on the ground of an experience of a living Christ, were at this moment to shout "Amen", it would roar like a cannonade and shake like an earthquake. What better proof for the risen Christ can we have than the ever-present, living Christ transforming the lives of men today!

3. The Meaning of the Resurrection.

In the early Christian church, Easter was considered the greatest festival of the year. At that time, when persecution made life uncertain, the little harried band of believers would exchange their watchword, when they passed each other on the highway, or met by stealth in a darkened chamber. And how was that watchword exchanged? An eager voice would cry, "Christ is risen", and in reply another would answer, "He is risen indeed!" Thus, with two brief phrases they defied the bitterness of death, and strengthened their hope of immortality. How short and yet how hopeful was this conversation! It is the shortest and yet the greatest dialogue that history has ever recorded.

Moreover the meaning of the resurrection for the believer includes the following truths:

(1). It confirms the deity of Jesus Christ.

"And declared to be the Son of God with Power, according to the Spirit of holiness, by the resurrection from the dead" (Romans 1: 4).

When the Jews demanded a sign of Jesus, he said, "Destroy this temple, and in three days I will raise it up." This was literally fulfilled on Easter morning. The resurrection confirms the deity of Jesus, as does no other event, or fact, or occasion preceding it.

(2). It assures the justification of the believer.

"Who was delivered for our offenses, and was raised again for our justification" (Romans 4: 25).

Jesus had frequently told his disciples that he would die to make an atonement for sin. But how was the world to know that this atonement would be accepted by God? It would never have known, had it not been for the truth of the resurrection. This was God's seal of approval on Christ's work of atonement. This assures the believer that he is justified in Christ.

(3). It establishes the intercession of Jesus Christ.

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

The story of the book of Job presents in a dramatic way how Satan casts it into the face of God that there is a hedge around Job which protects and prospers him. Indeed, were it not for this hedge of partition and intercession which Jesus Christ had built with his own body around the church of God, the gates of Hell might still prevail against it. But Jesus is praying today at the right hand of God for the unity and victory of the believers, just as he prayed for his disciples on the night of his betrayal that their faith fail not. The resurrection has established Jesus Christ as our interceding High Priest in the heavens.

(4). It certifies the immortality of the believer.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him" (I Thess. 4: 14).

“Because I live, ye shall live also” (John 14: 19).

Here in this world the saved and the unsaved dwell together in the same neighborhood and sometimes under the same roof. And often the line of demarcation is not very clearly between them. But when death comes, there is a difference — there is a separation. When the body of the believer crumbles, what happens to the soul? The soul is a guest in heaven; a guest in heaven? Nay, rather a child at home. At death the believer goes to be with Jesus who has promised that “He that liveth and believeth on me shall never die.”

(5). It guarantees a day of judgment for the world.

“Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17: 31).

In his book entitled, “Baptist Beliefs”, Dr. Mullins has well said: “God has appointed a day wherein he will judge the world by Jesus Christ. The word judgment means discrimination. At the judgment men are to be discriminated or separated according to moral character. The Scripture teaching as to the judgment day does not mean that the final destiny of men remains uncertain until that judgment takes place, as if God were ignorant as to their condition until he made an investigation. The judgment is rather the formal

declaration of conditions which had previously existed. It is the manifestation or exhibition of the righteousness and the love, along with other attributes of God. The principle of judgment is in operation in the earthly life of men in a certain sense. The moral law operates always and everywhere. The final judgment, however, is the necessary culmination of these temporal judgments. God's ways will then be vindicated to men, and the justice of all his dealing with them be made plain. Even wicked men, in the illumination of that judgment, will recognize the justice of God's decree concerning them."

VIII. THE EXALTATION OF JESUS.

"And when he had spoken these things, while they beheld, he was taken up! and a cloud received him out of their sight" (Acts 1: 9).

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1: 20, 21).

"Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2: 9).

The closing days of the earthly ministry of Jesus Christ had come. He was about to go. But how would he go? There are only two replies to

that question. The first is the way of death. It is the way of all flesh. It is the only way for mortals. It is appointed unto all men once to die. But Jesus could not go that way. To have died again, after robbing death of its sting and the grave of its victory, would have meant the loss of the last battle after all. It would have been a fatal blow of disappointment to his disciples, and a cause for rejoicing to his enemies. Jesus could not be allowed to die. Then how would he go? Luke tells us that he was taken up. He ascended. That satisfies the mind, and leaves no note of discontent to trouble the imagination. That is a worthy postlude to the song service of the angels on the fields of Bethlehem on the night of his birth. That is the exaltation of Jesus Christ — the wonderful act of God whereby the risen Savior ascended into heaven, and took his place of authority at the right hand of God.

1. The Place of the Ascension.

“Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day’s journey” (Acts 1: 12).

(1). This was the place of his deepest humiliation.

“And when they had sung an hymn, they went out into the mount of Olives. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I pray” (Mark. 14: 26, 32).

Mount Olivet was the place where Jesus entered

his Gethsemane. Here he had a harder struggle than any other experience, save the cross itself. The trial on Mount Olivet, humanly speaking, came nearer overwhelming him than any other experience preceding it. Here the humanity and the deity of Jesus were in greater conflict than ever before. The human nature cried out three times, "Lord, let this cup pass away from me", but the divine nature interposed with the resigning word, "Nevertheless, not my will, but thy will be done." And that resignation to the will of God was not without its cost. If Calvary is the place where Jesus shed his blood for the world, Gethsemane is the place where he sweat his blood for the world.

Here, too, Jesus had looked across the valley to behold the teeming multitudes in the streets of Jerusalem. Here his strong heart had sobbed out its grief and tears and pain, as he looked with crushing disappointment upon the city that had spurned his blessing, and hated his presence. Here he had spoken these agonizing words: "Jerusalem, Jerusalem, how oft would I have gathered thee as a hen gathereth her chicks, but thou wouldst not."

Here, too, was the place where he often "resorted hither to pray". And those few descriptive words, "often resorted hither to pray", tell us of trials and burdens and cares, of which the New Testament says nothing, but which were part of the tremendous cost of our salvation. Mount Olivet is always to be remembered as the place of our Savior's deepest humiliation.

(2). It was the place of his greatest exaltation.

“So then after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God” (Mark. 16: 19).

What must that sight have been when Jesus ascended into heaven! What majesty and glory, when a fleecy chariot of clouds conveyed the Savior upward! The scene of his deepest humiliation has now become the place of his greatest exaltation. The tears of grief and the sweat-drops of blood are gone. The path of humiliation to Gethsemane has now become a procession of triumph to the right hand of God.

So, too, it is in life. Our greatest trials and deepest humiliations, after they are overcome, are the stepping stones to the glorious heights of nobility and victory. If we suffer with him — that is the condition to be fulfilled; we shall also reign with him — that is the reward to be granted. In the great spiritual realm of life, achievements cost. There is no gain without its loss; there is no crown without its cross; there is no joy without its pain.

“Oh joy, that seekest me through pain,
I would not close my eyes to thee,
I trace the rainbow through the rain,
And know the promise is not vain,
That morn shall tearless be.”

(3). It was also the place of blessing.

“And it came to pass, while he blessed them he was parted from them, and carried up into heaven” (Luke 26: 51).

What was the last act of the earthly ministry of Jesus? It was a final act of blessing. As the law of gravitation relinquished him, as he gradually and graciously ascended upward, like a great High Priest, he lifted up his hands and blessed them. And the recollection of that closing scene of benediction was an inspiration to his disciples ever afterward. And today those outstretched hands of blessing are still resting on his church, for he is the same yesterday, today and forever.

2. The Results of the Ascension.

(1). It transformed the local Jesus into the universal Christ.

“Seeing then, that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession” (Hebrews 4: 14).

The earthly ministry of Jesus was confined to a very small country. He wrought and taught in a territory much smaller even than the state of Kansas. As far as we know, he never crossed the boundary line of Palestine during his Judean and Galilean and Perean ministry. In the natural sphere he was a citizen of Nazareth, a member of the Hebrew race, and a subject of the Roman Empire. As such, he was a local personality. The ascension changed all this. It exalted and glorified him. Today Jesus is not worshipped in terms of his local community, or his racial connection or his political status. Today he is the Universal

Christ, who is drawing all men to him. It is claimed that Napoleon's presence on the battlefield was equal to 100,000 men. When he was on the field his men were victorious. When the news of the defeat of Trafalgar reached him, he simply said, "Well, I cannot be everywhere." Not so the ascended and universal Christ. He assures us, "Lo I am with you always even unto the end of the world."

(2). It elevated the Christian religion to the spiritual realm.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20: 29).

Heretofore the disciples had seen, touched and handled Jesus, the object of their devotion. Their doubts had been quieted time and again by the fact that they could come and see. But these easy and visible ways of access could not last forever. Sight should give way to faith. Soon the disciples were to spread to all corners of the earth, proclaiming the gospel. The great need for that task was not an accompanying physical appearance of Jesus, but a great reality of his spiritual presence, and a strong sense of his divine reenforcement. Therefore Jesus himself said, "Nevertheless I tell you the truth: It is expedient for you that I go away."

Moreover, the terrible idolatry and awful paganism that would hinder the gospel every step

of the way, could only be overcome by an appeal to that which was invisible. And it is the glory of the Christian religion that it is able to make its followers happy, not by the things that are seen, but by the things that are unseen. The ascension of Jesus Christ lifted the Christian religion from the visible to the invisible realm, and thus made it a great spiritual reality.

(3). It restored Christ to the right hand of God.

“And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God” (Acts 7: 5, 6).

Where do we need Jesus more than at the right hand of God? We must have him there to intercede for us. Surely, God's all-seeing eye still marks our unfaithfulness, our selfishness, our carelessness, our thoughtlessness; our sins still find us out. They are accusing us, and alas! too often with cause. They are invoking the just condemnation of God upon us. Therefore, we need a High Priest, an advocate to intercede for us. Seeing that we have a Great High Priest who is passed into the heavens, Jesus, the Son of God: Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

PART III.

A STUDY OF THE BELIEF IN THE HOLY SPIRIT.

I. INTRODUCTION.

Key verse: "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come" (John 16: 13).

Many of the books on the Holy Spirit begin by emphasizing the personality of the Holy Spirit; and it cannot be denied that this is an important phase of that doctrine. But why not begin this study by emphasizing a personal experience of the Holy Spirit? Is this not the most practical way to a vital understanding of the Holy Spirit? And will it not also decrease the danger of substituting a knowledge of the Holy Spirit for the possession of the Holy Spirit? Spurgeon remarks: "You may try to teach a child the meaning of the term "sweetness", but words will not avail: give him some honey and he will never forget. You might seek to tell him of the glorious mountains, and the Alps, that pierce the clouds and send their snowy peaks like white-robed ambassadors up to the courts of heaven: take him there; let him see

them, and he will never forget them. You might seek to paint to him the grandeur of the American continent, with its hills and lakes and rivers, such as the world saw not before: let him go and view it, and he will know more of the land than he could know by all your teaching, when he sits at home." So, too, it is with the Holy Spirit. One may have ever so much information on the subject of the Holy Spirit, but without an experience of the Holy Spirit, that knowledge is like the gem buried in the casket, cold and lifeless. A vital knowledge of the Holy Spirit comes only by a personal experience.

How do we learn to know a person as a person? We learn to know our friends best by frequent and intimate contact with them. We learn to know their likes and dislikes, their convictions and aspirations, their individuality and personality, by mingling with them from time to time. Their presence with us and our association with them make a real knowledge of their personality available. Let this simple fact illustrate the need of experiencing the Holy Spirit, for acquiring a vital understanding of the Holy Spirit. A theoretical knowledge of the Spirit of Truth can never take the place of a practical experience of the Spirit of Truth. Therefore, a vital consideration of the subject of the Holy Spirit may profitably begin with its bearing upon the life and action of the first believers at Pentecost. To the first believers, Pentecost was not only a great festival; it was also a wonderful experience.

II. THE HOLY SPIRIT IN RELATION TO PENTECOST.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2: 1, 4).

In the Old Testament Pentecost was the second of the great Jewish national festivals and was called “the feast of weeks” (II Chronicles 8: 12, 13). The name, Pentecost, means: the fiftieth day after the passover; that indicates also the time of its observance. On that day, every man was required to appear before the Lord at the temple. Here he expressed his gratitude to Jehovah for the fruits that had just been harvested. Here also he made his free-will offerings to the Lord, and remembered the Levite, the stranger, the widow, and the orphan with gifts. The central feature of that day was the presentation unto the Lord of two loaves of bread, made of the wheat flour of the new harvest. All work was suspended on that day. It was a festival that commemorated the ingathering of the fruits of the field. In its atmosphere of good cheer and joy it resembled very much the harvest home celebration of today.

Later Jewish writers have ascribed another significance to Pentecost, namely: the giving of the Law of Sinai, and the birth of the national existence of the Jews. The great Jewish Rabbi, Maimonides, emphasizes this phase in particular. Ma-

ny Christian writers have followed him in this respect. Jerome has a very striking passage on the contrast between the Jewish and Christian significance of Pentecost. He says: "There is Sinai, here Sion; there the trembling mountain, here the trembling house; there the flaming mountain, here the flaming tongues; there the noisy thunderings, here the sound of many tongues; there the clangor of the ramshorn, here the notes of the gospel trumpet (Ad. Tabioli Pp. 8).

Here we see a beautiful parallel between the Jewish and Christian significance of Pentecost. The one is completed and fulfilled by the other. On the day of Pentecost the Jew commemorates the birth of the national existence of Israel, while the Christian commemorates the founding of the Christian church. At that time the one celebrates the giving of the Law by Moses, while the other celebrates the sending of the Holy Spirit by Jesus Christ. The one rejoices over the fruits of the field, while the other remembers the harvest of three thousand souls.

Furthermore, Pentecost has also an official significance. It was the great inauguration day of the vicegerent of Christ. It witnessed the inauguration of the administration of the Spirit. It was the day when the promise of the coming of the Comforter was fulfilled.

The Holy Spirit had been manifested on earth before. His presence is clearly recognized in the Old Testament. A comparison of Isa. 6: 8—10 with Acts 28: 25—27 and also Exod. 16: 7 with

Heb. 3: 7—9 brings out this truth quite distinctly. Moreover, the earthly ministry of Jesus was anointed with the power and the presence of the Holy Spirit. Jesus also taught his disciples that the Father bestows the Holy Spirit upon the believer in answer to prayer. In the evening of his resurrection Christ came to the disciples in the upper room and breathed on them saying, "Receive ye the Holy Ghost." Thus, the presence of the Holy Spirit had been acknowledged before Pentecost by Christ and his disciples. But on Pentecost the Holy Spirit was officially inaugurated as the vicegerent of Christ. And his ministry was ushered in by a special and visible manifestation. Pentecost was the official occasion of the induction of the Paraclete into the office of intercession for the militant church. And this event was accompanied by signs and wonders peculiar to this occasion. This official aspect of Pentecost is not to be confused with the experiential aspect of the Holy Spirit. If this inaugural phase of Pentecost is given its proper consideration, there is less room for confusion and more room for truth.

But is there not a personal and experiential phase of Pentecost? Indeed there is, and it is worthy of careful examination. In the case of the disciples, Pentecost brought a special endowment with power. But this does not mean that the disciples had never before experienced that power. The presence of the Holy Spirit had been manifested in them before. They had wrought miracles and cast out devils. When the disciples returned

from their missionary tour, they reported that even the spirits had been subject unto them. Surely such works were not possible without the Holy Spirit. The disciples had experienced the power before. But, on the other hand, it must not be overlooked that at Pentecost they received a greater infilling of the Holy Spirit than ever before. This enduement was so great, that they were enabled to preach the gospel in the foreign and unfamiliar languages of the Jews and proselytes that had gathered from all parts of the world to celebrate Pentecost at Jerusalem. For the disciples, Pentecost meant a peculiar and powerful preparation for service.

III. THE HOLY SPIRIT IN RELATION TO THE NEW BIRTH.

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2: 38).

What did Pentecost mean to the three thousand souls that were added to the church on that day? Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit.” The same day there were added about 3000 souls to the church. What did Pentecost mean to them? It meant the day of their conversion. If Peter were telling the truth, and

we certainly believe that he was, then these souls received upon their repentance, the remission of their sins, the baptism of water, and the baptism or the gift of the Holy Spirit. Pentecost teaches that conversion goes hand in hand with the gift of the Holy Spirit.

Another very clear statement on this question is given by Jesus in John 3: 5: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." How emphatically Jesus asserts here that a real change, a vital experience of conversion, cannot be wrought without the Holy Spirit. Jesus is referring here to water and Spirit. He is speaking of the human and divine phase of the New Birth. The human phase consists of a complete resignation to the will of God. Such resignation characterized the conversion of Saul, when on the road to Damascus he cried out, "Lord, what wilt thou have me to do?" It is a resignation from the past, involving a change of mind and a surrender of the will.

The divine phase of the New Birth consists of a new nature, imparted to the sinner by the Holy Spirit. Hence, he is a new creature in Christ Jesus. This new nature expresses itself through a new purpose in life, a new aspiration for goodness, a new zeal for usefulness, a new desire for godliness. It is this new nature that identifies the believer with the body of Christ. It is wrought by the Holy Spirit, through whom the believer is baptized into the body of Christ. This act occurs

but once, and must be distinguished from the in-filling of the Holy Spirit.

In one of our prominent eastern colleges there was a young lady that had come from a home of wealth and culture. But unfortunately she was satisfied with a butterfly existence. Her conduct was flippant and her interests were frivolous. She was living for popularity and applause. One evening she was invited to go with a friend to an evangelistic campaign. At first she refused. She resented the invitation to such a gathering very much. But finally she was persuaded to go. She went partly out of curiosity, and partly out of conviction. At the meeting, that college girl had a peculiar experience. She had never felt anything like it before. She responded to the altar call and surrendered her life to Christ. She left that meeting a changed person. She had changed her attitude toward life. With this experience came a decision to become a missionary. During the Christmas vacation she went home and told her parents of her great decision. But it seemed a terrible mistake to them. They had looked forward to a brilliant social career for their daughter, which their wealth and position could so easily procure. The father in particular was very angry when he learned of his daughter's intention. He would never consent to have his daughter go out as a missionary to a foreign land. But all his pleading and arguing could not move the girl. She had resolved to enter this service, and nothing could dissuade her. The disagreement between

parents and daughter was brought to a climax. The father threatened to disinherit her. He gave her time until the following Monday morning to think it over. At nine o'clock she must announce her choice; she must choose either her parents or her calling. On the preceding Sunday there was an atmosphere in that home that had never been there before. Not a word was spoken between parents and daughter. The following Monday morning the family came down for breakfast. The food was left almost untouched. No one spoke a word. When the clock struck nine, the young lady arose, and with slow, unsteady step she approached the piano. She sat down at the instrument and began to play and sing softly:

“Jesus, I my cross have taken,
All I leave to follow thee
Naked, poor, despised, forsaken,
Thou henceforth my all shalt be.”

Do you know what changed that flippant and frivolous college girl, and made her a heroine of the gospel? It was the power of the Holy Spirit in her life.

The apostle Paul gives us another statement of the relation of the Holy Spirit to the New Birth. He writes to the Corinthians, saying: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” Now, who were the Corinthians? What kind of Christians were they? What did Paul think of them? The preceding verses answer these questions. In the same chapter (I Corinthians 3: 1) Paul says: “And I,

brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" What a peculiar contrast! Here the apostle tells the Corinthians that they are carnal, and yet, a little later, in the very same chapter, he tells them that they are the temple of God and that the Spirit of God dwelleth in them. Naturally we ask, why such a paradox? Is the writer contradicting himself? Indeed not! He is proclaiming a divine truth. He is emphasizing his conviction that the weakest and commonest and feeblest child of God is, nevertheless, a temple of God, because he has been baptized into the body of Christ by the Holy Spirit. And let this encourage us not to cast away our confidence, which hath an exceeding great reward.

Another reference supporting this truth is found in Ephesians 1: 13: "In whom also, having believed, ye were sealed with the Holy Spirit of promise" (R. V.). Here Paul definitely mentions the time when the Ephesians were sealed with the Holy Spirit. And when did that great event take place? The apostle replies, "having believed, ye were sealed." The moment a soul honestly and reverently believes on Jesus Christ as his personal Savior, he is sealed with the Holy Spirit. When did the Ephesians receive the Holy Spirit? At the time of their conversion to Christ. And furthermore, on the ground of the Word of God, we must

admit that a conversion without the Holy Spirit, is no conversion. No one can be born again without the Spirit of God. No one can say, Jesus is Lord, but by the Holy Spirit. That doesn't mean that these words cannot be repeated with a special work of God's Spirit. A parrot can even do that. But to say that Jesus Christ is Lord, believingly, with all that such a confession implies, requires the Spirit of God in one's heart and life.

IV. THE DIFFERENCE BETWEEN RECEIVING AND BEING FILLED WITH THE HOLY SPIRIT.

“And be not drunk with wine, wherein is excess; but be filled with the Spirit” (Eph. 5: 18).

At conversion, the believer receives the Holy Spirit and is baptized into the body of Christ. He has the Holy Spirit; but alas, too often the Spirit does not have him. He needs to go deeper with God. Such was often the case with the New Testament churches. The Ephesians were sealed with the Holy Spirit when they believed on Christ. And yet, farther on, Paul finds it necessary to exhort them: “And be not drunk with wine wherein is excess: but be filled with the Spirit.” Here we discover that all true children of God have received the Spirit, but they are not all filled with the Spirit. He who is filled with the Spirit will not quarrel with his brethren, as some of the Corinthians did. He will not be drunk with wine, as some of the Ephesians were. He will not seek to divide the church, as some of the Galatians did. He will not

had felt a peculiar need, and a particular lack in his life. He had been somewhat confused on the subject of the Holy Spirit. He had gone to many of the great conventions, hoping to get light and satisfaction. But always he returned disappointed and dissatisfied. He almost despaired of receiving the blessing he had longed for and prayed for so often. The great conventions had come and gone; the great messages had come and gone too; and yet, his need had not been met. Then one day the light came. A humble messenger of Jesus Christ brought the truth home to his heart that the gift of the Holy Spirit did not depend upon attending conventions and hearing sermons. The Holy Spirit had been bestowed by the Father at Pentecost. He had already been given, and now the blessing of the Comforter was to be received and enjoyed, simply by recognizing and practicing his presence. When this simple truth gripped the heart and mind of that man, he wrote these beautiful words:

“O spread the tidings ’round, wherever man is found,
Wherever human hearts and human woes abound;
Let every Christian tongue proclaim the joyful sound:
The Comforter has come!

The long, long night is past, the morning breaks at last,
And hushed the dreadful wail and fury of the blast,
As o’er the golden hills the day advances fast!
The Comforter has come!”

Is the infilling of the Holy Spirit a single experience? The infilling of the Holy Spirit is not confined to a single experience. It can and ought to

be repeated. It is the spiritual rain that waters the heart from time to time, and brings forth a rich harvest of spiritual graces. So it was in the life of the early church. We read in Acts 2 that they were all filled with the Holy Spirit. In Acts 4 we read again that they were filled with the Holy Spirit. In the life of the early church the infilling of the Holy Spirit was not confined to a single experience.

Moreover, the infilling of the Holy Spirit is a special anointing for service. Dr. Torrey relates the following experience on the anointing of the Holy Spirit for service:

I shall never forget one night in Chicago Avenue Church. The ministers of the city had been holding meetings at noon in the Young Men's Christian Association preliminary to an expected coming to the city of Mr. Moody. At one of these noon meetings one of the ministers sprang to his feet and said, "Brother Torrey, what we need in Chicago is an all night prayer meeting of the ministers." "Very well," I replied, "if the ministers of Chicago wish to have an all night prayer meeting, let them come to Chicago Avenue Church at ten o'clock next Friday night and if God keeps us there all night, we will stay all night."

At ten o'clock the following Friday some four or five hundred people gathered in the vestry of Chicago Avenue Church. They were not all ministers, though there were many ministers. Indeed, they were not all men. There were some women present.

A little after two in the morning while we were all kneeling in prayer, suddenly there fell upon us an awful hush. Nobody could speak, nobody could sing, nobody could pray. All you could hear was the subdued sobbing of joy unspeakable and full of glory. The very air seemed tremulous with the presence of the Holy Ghost. It seemed to me as if I had looked up, I could have seen the Holy Spirit there visibly. I do not know how long we were held there in this awed silence before the presence of God. It was now Saturday morning.

In the early hours, one business man went out of that meeting and took a train to a town in Missouri to transact some business. When the business was done, he said to the hotel proprietor, "Is there any meeting going on in this town?" "Yes," he said, "there is a meeting going on in the Cumberland Presbyterian Church." He was a Cumberland Presbyterian himself and went to the meeting. When the meeting was opened, he stood up and asked if he might say a few words. The permission was readily given, and with the power of the Holy Spirit upon him he poured out his soul to the people. In a few days I received a paper from that town stating that fifty eight persons were converted while he spoke.

A young man went out from that meeting to Baraboo, Wisconsin, and in a few days I received a letter from Baraboo, stating that thirty eight men and boys had been converted. That same man afterwards laid down his life in South Africa after a brilliant record as a missionary there.

Another young man went out in the early hours and took a train to Wisconsin, and wherever he went there seemed to be conversions.

Men and women went from that meeting to the uttermost parts of the earth with the power of God upon them. As I have gone around the world and visited China, Japan, India, Australia, and other lands, I think in every land I visited, I have found someone who was present that morning when the Holy Ghost fell upon us.

“Holy Spirit, all divine,
Dwell within this heart of mine,
Cast down every idol throne
Reign supreme — and reign alone.”

V. THE PERSONALITY OF THE HOLY SPIRIT.

“And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God” (Romans 8: 27).

Notice how frequently the Bible ascribes the qualities of personality to the Spirit. It applies personal names to the Spirit, such as Comforter and Advocate. It applies personal pronouns to the Spirit, such as “he” and “himself.” It applies personal characteristics to the Spirit, such as counsel, will, and mind. It applies personal acts to the Spirit, such as teaching, guiding, reproving, and interceding. The Holy Spirit is subject to personal treatment such as being grieved, being resisted, being insulted and being blasphemed. The Bible associates the Holy Spirit with God the Father and Jesus Christ the Son.

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be worldly minded, as some of the Laodiceans were. He who is filled with the Spirit will realize the words of Jesus, and the thoughts of Jesus, and the works of Jesus in his own life. He will humbly conform his life to the life of Christ, in whom he lives and moves and has his being. He will wait upon the Lord and renew his strength; he will mount up with wings as eagles; he will run and not be weary; he will walk and not faint. He who is filled with the Spirit can smile inwardly when he is forgotten or neglected or purposely set at naught. He who is filled with the Spirit can take it all in loving silence, when his good is evil spoken of, when his wishes are crossed, when his tastes are offended, when his advice is disregarded, when his opinions are ridiculed. He who is filled with the Spirit can be content with any food, any raiment, any climate, any society, any solitude, and any position in life. He who is filled with the Spirit can patiently bear with any discord, any annoyance, any irregularity of which he is not the cause. He who is filled with the Spirit can stand face to face with folly, extravagance, spiritual insensibility, persecution, contradiction of sinners, and endure it all as Jesus endured it. Such is the glorious and victorious portion of a soul that is filled with the Spirit of God.

One of the great hymns of the present day was written by F. Battome and is entitled, "The Comforter Has Come." This hymn was born of a great experience. The author had been seeking very earnestly for the infilling of the Holy Spirit. He

If an ambassador from a foreign country should come and tell you that in his own land there is a governor who rules the people well, who hears their causes, settles their differences, relieves their poverty, comforts them in their distress, guides them in their affairs and sustains them by his wise provisions, would you not conclude that the ambassador was speaking of an intelligent and diligent person? What else could any man imagine? And so it is with the Holy Spirit. Dr. Owen has truly said: "The Bible tells us that the Holy Spirit rules in and over the church of God, appointing overseers of it under him; that he discerns and judges all things; that he comforts them that are faint; strengthens them that are weak, is grieved with them and provoked by them who sin; and that in all these, and in other things of like nature innumerable, he works, orders and disposes all according to the counsel of his own will. Can any man possibly, that gives credit to the testimony thus proposed in the Scripture, conceive otherwise of this Spirit but as of a holy, wise, intelligent Person?"

It is the personality of the Holy Spirit that reveals him as a Comforter. Some have questioned the personality of the Holy Spirit because of the inanimate names applied to him, such as breath, wind, power, oil, fire, water. But a soul in distress cannot be comforted by an inanimate thing like breath or wind or power or oil or fire or water. All these names are merely symbols of the third person of the godhead. It would be just as logical

to deny the personality of Jesus Christ, because he is called the door, and the bread, and the water, and the word, as to deny the personality of the Holy Spirit, because he is called breath and wind and power and oil and water. Yet no one questions the personality of Jesus Christ. Why then question the personality of the Holy Spirit? A person cannot be spiritually comforted except by a spiritual person. The comfort which the Holy Spirit gives, is a spiritual and personal comfort. It is derived from a personal source, and has a sympathetic content. It brings a great moral and spiritual reenforcement, and bears the impress of a divine personality.

VI. THE ACTIVITY OF THE HOLY SPIRIT.

“And when he is come, he will reprove the world of sin . . . he will guide you into all truth . . . he will glorify me” (John 16: 8, 13, 14).

When Jesus spoke of the work of the Holy Spirit, he referred to three particular aspects of his activity. He said that the Holy Spirit would reprove the world, and would guide the believer into the truth, and would glorify Christ. Jesus did not mean that the Holy Spirit would be confined to these three phases. This threefold work does not cover the whole activity of the Spirit. The Bible refers to many other aspects of his activity. He is represented as a water that cleanses, refreshes, and fertilizes. Again he is represented as a fire that illuminates, and purifies. Again he is represented as a wind that invigorates and re-

vives. Again he is represented as oil that heals and consecrates. Again he is represented as a gentle dove from heaven. Again he is represented as a voice that speaks, guides and warns. Again he is represented as a seal that authenticates and secures. All these symbols bear on the diversified activity of the Holy Spirit. However, Jesus has particularly emphasized three phases of his activity that imply and involve all others.

1. The Holy Spirit Reproves the World of Sin, and of Righteousness and of Judgment.

When the piercing and pricking and digging conviction of the Holy Spirit overwhelms the mind of man, he is burdened with an awful sense of his own sin. No one can come to God without the help of the divine Spirit. And when the Spirit of God begins to work in the heart of man, he is greatly troubled about his sin. He is troubled with a sense of his own loss. He is troubled with a sense of his own failure. He is troubled with a sense of his own unrighteousness. Thus, the Holy Spirit reproves him of sin, and of righteousness, and of judgment.

2. The Holy Spirit Guides the Believer into All Truth.

As the cloud conducted the Israelites by day, and the pillar of fire by night, into the promised land, so the Holy Spirit leads the believer into the realm of truth. Experience and the Scripture are the means through which the Holy Spirit imparts truth to the believer. When the disciples were

filled with the Holy Spirit, they saw in the Old Testament what they had never before anticipated. How often they used this phrase in their preaching, "even as it is written." The Holy Spirit made the Old Testament a new book to them, in which they saw all prophecy culminating in Christ. The Holy Spirit led them into new truth, and clothed the old truths with new meaning. Then they were able to open the Scriptures unto the people, who were not able to resist the wisdom and the spirit by which they spoke.

Likewise, the Holy Spirit must guide us today into the truth of the Scriptures. And he who endeavors to understand the Bible without this divine instructor, is like the blind Sodomite, who groped around the house of Lot, but could not find his way in. Dr. Cumming, the great English divine, has said so beautifully: "In order for me to find my way to heaven two things become necessary. I must have an inspired chart external to me, which is the Bible. I must have, secondly, an inspired heart, which is internal to me, in order to enable me to read profitably that book. Now of all charts, or, to use the more common phrase, of all books, the Bible is the plainest. Comments, commentaries, sermons, explanations, are most precious; but still the Bible itself, in all things that are vital, is so plain, that the humblest peasant can understand it, while in all things that are mysterious, it is so difficult that we shall spend heaven, and still not exhaust it. The Holy Spirit is needful, not to enable me to understand the Bible, for

I can understand it by study as well as Homer, or Shakespeare, or Milton, or any other writer; but so to understand it that instead of being a mere outer truth it may exercise an influence within, overcoming the hostility of my heart, sanctifying its governing principles, and giving new life and energy within. Hence it is the Spirit that fills every symbol in it with celestial glory, that inspires every truth in the Bible with life, gives to its every promise sweet music, and communicates to the heart that studies its receptive power, and makes this book the guide unto life everlasting."

3. The Holy Spirit Glorifies Christ.

The great theme of Paul's gospel was Jesus Christ and him crucified. Christ was the heart of Paul's message. Paul never labored to get souls converted to the Holy Spirit; he labored to get souls converted to Christ by the Holy Spirit. In Paul's theology Christ is the object, the Holy Spirit is the agent. Christ is the master, the Holy Spirit is the messenger. Christ is the author, the Holy Spirit is the giver. Christ is the source, the Holy Spirit is the means.

As Christ came to glorify the Father, so the Holy Spirit came to glorify Christ. The Holy Spirit glorifies Christ by imparting the things of Christ to the believer. He imparts the character and the mind of Christ to the believing soul. He receives the gifts of Christ and reproduces them in the life of the Christian. Such are the fruits of the Spirit, as love, joy, peace, longsuffering,

gentleness, faith, meekness and temperance. He received the truths of Christ and shows them to the followers of Christ. He reproduces Christ in the believer's life and thus he glorifies Christ.

We have not forgotten the terrible atrocities executed by the Turks on the Armenians during the World War. The story is told of a Turkish soldier, who persued a young Armenian boy and girl down an alley, and cornered them there. Here the brother was murdered before the sister's eyes. In the excitement of that crime the young lady managed to escape. Later she became a nurse and was working in a military hospital, when, one day, a very ill soldier was committed to her care. It happened to be the man who killed her brother. He was very sick, and a slight inattention would mean his death. A mighty struggle took place within her. The desire for revenge was battling with the spirit of mercy. Her old nature demanded vengeance. The new nature pleaded for love. Her nobler nature triumphed, and she nursed that man as patiently and carefully as she knew how. The soldier had recognized her and, not able to control his curiosity, he asked her one day, "Why didn't you let me die?" The girl replied, "My religion teaches me to love my enemies and do them good." A long silence followed. At last the soldier said, "I never knew that there was such a religion. If that is your religion, tell me more about it, for I want it too." That is how the Spirit of truth and love glorifies Christ in the lives of men and women today.

PART IV.

A STUDY OF THE BELIEF IN THE BIBLE.

I. INTRODUCTION.

Key verse: "Search ye the Scriptures; for in them ye think ye have eternal life: And they are they which testify of me" (John 5: 39).

The following story is told of a nobleman, who presented a famous actress with a beautifully bound copy of the Bible. A faint smile brightened his face as he said to her, "Take it, there is a treasure in it." But imagining that he referred to religion, she accepted the book reluctantly, and soon laid it aside without opening it. Years afterward she died and all her belongings were sold. When the person who bought the Bible opened it, he found a note for \$2,500.00. What a present the actress had missed! But the book contained even a greater treasure which had been neglected — an acquaintance with some of the greatest personalities that ever lived.

What a source of inspiration the Bible yields through contact with its personalities! We have here a record of the experiences of holy men of old, who have walked with God, and in his

strength have overcome the world. We have here a portrayal of the vision and passion and mission of the men, who have seen the Lord Jesus Christ, who have heard his voice, who have felt the grasp of his hand, and have written under the inspiration of his personality. Above all, we have here Jesus Christ himself, the Lion of the tribe of Juda, who conquered on every field and came off without a stain.

II. THE BIBLE IN GENERAL.

1. Its Divisions.

We are accustomed to think of the Bible as one book. In reality the Bible is a library containing sixty-six books. They are divided into the Old and the New Testament; the former containing thirty-nine and the latter twenty-seven. The books of the Old Testament comprise the following divisions: The Penteteuch, five books; History, twelve books; Poetry, five books; Major Prophets, five books; Minor Prophets, twelve books. The books of the New Testament are divided into the following groups: History, five books; Pauline Epistles, fourteen books; General Epistles, seven books; Revelation, one book.

2. Its Date.

These books were not all written at the same time. Many centuries elapsed between the writing of the first book and the writing of the last one. The best scholars of the present day place

the writing of the earliest parts of the Old Testament in the fifteenth century B. C., and the latest parts of the New Testament at the close of the first century A. D. Dr. White has put it thus: "The original manuscripts of the sixty-six books of the Bible were written during a period of about sixteen hundred years — the Old Testament Scriptures in Hebrew and the New Testament Scriptures in Greek."

3. Its Authorship.

About forty different authors, coming from various stations in life and representing different careers and occupations, share in the authorship of the Bible. Among them are the statesman, the historian, the physician, the musician, the scribe, the prophet, the priest, the king, the herdsman, the fisherman, the publican, and the tent-maker.

III. THE VALUE OF THE BIBLE.

1. In Point of Composition.

Why do all the Christian nations of the world put the Bible above every other book? Does it stand first on the list because it is superior in point of composition, style and expression? The language of the English Bible is beyond doubt the most beautiful language of the English tongue. No careful reader will overlook its great literary value. Compared with other books of religion like the Koran, which is the Bible of the Mohammedans, or the Veda, which is the Bible of the Hin-

dus, or the Zend-Avesta, which is the Bible of the Persians, or the Pali Scriptures, which are the sacred writings of the Buddhists, our Bible is supreme in the excellence of its literature. Many of our great English authors in their prose and poetry bear testimony to this fact. In particular, John Ruskin attributes his mastery of the English language to the study of the literature of the Bible. Where is there a specimen of sublime rhetoric equal to Isaiah twenty-four to twenty-seven? Where is there literature equal to the beautiful strains of the Hebrew songs? Without a doubt, the Bible can boast of a singular superiority in point of composition, style and expression. But that alone does not entitle it to its high standing. The value of the Bible cannot be explained merely on its literary merits.

2. In Point of Age.

Does the Bible hold a place above every other book because of its age? It is a very old book and was finished long before our North European ancestors emerged from a state of paganism. However, it is not the oldest written record preserved for us. Its date, though very ancient, cannot account for its worth. Its value does not lie in its remote origin.

3. In Point of Interest.

Is the Bible ranked above every other book because it is so interesting? Anyone who reads the Bible intelligently, finds it an exceedingly fascinat-

ing book. In the parable of the prodigal son is found the best kind of a short story. The books of Ruth and Esther furnish ideal examples of the longer story. What brisk movement, what continual and growing interest, what tense excitement is found in a drama like Job. What an appeal to heroism is made by the life stories of Moses and David and Joseph and Daniel. The Bible contains narrative, poetry, and drama at its best. But if its authority rested merely on being interesting, it would have shared the fate of all the popular books of fiction long ago.

Over fifty years ago, Stanley was sent to Africa to find Livingstone. Realizing that his journey would take him for many months far away from the great centers of civilization, he took with him a choice collection of books, in weight about two hundred pounds. In the course of his trip he found it necessary to dispense with part of his luggage. The further he journeyed, the smaller his library grew. After traveling about one hundred and twenty miles inland, he had left only the Bible, Shakespeare's works, and three other volumes. When he finally reached Livingstone, his library had dwindled down to one book and that book was the Bible. This is a parable. One after another the great books of the world are dropping into oblivion; many that are popular today will be forgotten tomorrow. But the Bible will continue to live in the human heart as a power for righteousness, as long as there is need of redemption from sin, and need of surcease from sorrow.

4. In Point of Authority.

Is the Bible the greatest of all books because it speaks with authority to the conscience of man? Yes. It is the authority of the Bible as touching faith and conduct that accounts for its value, more than anything else. When the Psalmist exclaims, "Lead me to the rock that is higher than I" (Psalm 61: 2), he expresses a fundamental need of all mankind. Man's inner sense of dependence demands an authority higher than himself, and no less an authority than the Word of God. The Bible fills this great need in human life because it claims to be the Word of God, and is able to make that claim good in the experience of man. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his son" (Hebrews 1: 1, 2). This testimony of Hebrews is confirmed by every nation where the message of the Bible touches the conscience of the people. Dr. Mullins has well said, "The Bible is the sufficient, certain, and authoritative word of God." As such it is revered and read above every other book by all the Christian nations of the world.

IV. NAMES OF THE BIBLE.

1. The Bible.

The most common name for the Scripture is Bible. What is the origin of the name? The word Bible means book and is so translated in Matthew

1: 1: "The book of the generations of Jesus Christ." In ancient times the scribes wrote on certain material that was made of the Papyrus reed. This writing material the Greeks called biblos. The Scriptures were repeatedly copied on such biblos. Eventually, the name of this material was applied to the writing on the material, and soon came to mean book. Bible then is the English name for the Greek word biblos, and means book. And indeed it is the one book for all mankind, the universal book for a universal need. It has been translated into over seven hundred and seventy languages and dialects. It is found in the army and in the navy; it is found in the homes of the rich and the poor; it is read in all parts of the world by kings and peasants alike. There is only one book that leads man into everlasting life, and that book is the Bible.

2. The Word of God.

No name is so authoritative, so positive and so significant as, "The Word of God." "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4: 12).

There are other writings that have claimed to be divine, but the acid test of time has exposed such claims as false. After one thousand three hundred years, what has the Koran accomplished for the Mohammedans? Think of their supersti-

tion, fatalism, bigotry and sensuality. Think of the outrageous massacres in Armenia, fostered by the teaching of the Koran. Wherever this book has entered, it has come by way of violence, blood and destruction. How does that compare with the peaceful propogation of the gospel?

After over three thousand four hundred years, what has the Veda accomplished for the Hindus? Did it abolish the sacrifice of human beings, or the burning of the widows, or the practice of child marriage, or polygamy? No such a thing. Whatever amelioration of the social and political evils of India has come, has come only after the Bible was introduced. The Bible is out-living all other books as a mighty factor in the uplift of the Orient. Wherever its teachings are introduced, they foster the promotion of individual liberty, they serve as a corner-stone of civic righteousness, they advance the cause of education.

The Bible as "The Word of God" is represented under several striking symbols.

(1). A Lamp.

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119: 105).

In the days of the Psalmist, anyone going through the street at night without a light was liable to be arrested as a dangerous character. Whenever a journey was undertaken after night-fall, a servant generally held the lantern close to the ground, immediately in front of the master's feet, — a practice rendered necessary by the en-

tire absence of pavement and by the numerous obstructions in the streets. It is this figure which the writer of the Psalms has in mind when he says "Thy word is a lamp unto my feet and a light unto my path." Even so the path in the journey of life is often none too smooth and the light is often none too bright. At such times we need God's word as "a lamp unto the feet and a light unto the path."

(2). A Fire.

"Is not my word like as a fire, saith the Lord?" (Jer. 23: 29).

The word of God is a refiner's fire. It consumes the dross and alloy of the human heart and refines the faith of the believer that it may be more precious than the gold that perisheth.

There are some things in the human heart that can be removed by purging, just like the wild shoots on the branch of the vine are purged. Sorrow and suffering, sent by the great husbandman, purge the heart from the dross. But there are some things that will not yield to the knife of the great vinedresser. Their removal is accomplished in a different way. Only the fire of God's word, burned into the soul, can reach them. Thus it was in the case of King David, when the prophet Nathan approached him, after the king's hideous sin with Bath-Sheba. Boldly the mighty prophet turned the hot blast of God's word upon the sinner, saying, "Thou art the man; thus saith the Lord God of Israel." Before that consuming fire,

David, the king of Israel, crumbled to the dust and penitently cried out, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions."

(3). A Hammer.

"And like a hammer that breaketh the rock in pieces" (Jer. 23: 29).

Phidias is known as one of the most famous sculptors of Greece. He has produced masterpieces that are unequaled anywhere for beauty of expression and symmetry of form. His statuary, found in the Parthenon at Athens, has not been excelled by any artist ancient or modern. To produce a masterpiece, Phidias needed three things: a marble block, a chisel and a hammer. And in back of it all was the mind of Phidias. Likewise there are masterpieces that come from God's hand. They are found in the Bible, in history, and in contemporary life. How does the Almighty fashion them? Man's heart is the block of stone, God's spirit is the chisel and God's word is the hammer, and in back of it all is the mind of God, fashioning immortal and imperishable masterpieces.

(4). A Sword.

"And take the helmet of salvation and the sword of the Spirit, which is the word of God" (Eph. 6: 17).

About Mount Quarantania, near Jericho, there is a wilderness that once witnessed a conflict, the issue whereof was a matter of life or death to all

the world. It was a combat where weapons of iron and steel were useless. Jesus was in that wilderness for forty days and nights, engaged in a terrific struggle. Did he gain the victory? Yes, he won by help of the sword of the Spirit. He repelled the first attack by these words: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4: 4). He repelled the second attack by the words: "Again it is written, thou shalt not make trial of the Lord thy God" (Matthew 4: 7). He repelled the last attack by the words: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4: 10). Jesus was able to resist the enemy, because he had learned to wield the Scripture as the sword of the Spirit.

And that same source of spiritual reenforcement is open today. When the mind is filled with choice passages of Scripture, when the Word of God is hid in the heart, when the memory gems of Holy Writ have become part and parcel of a man's thinking, then he has a bulwark against the evil suggestions of the world, the flesh, and the devil, that shall endure. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psalm 119: 9).

(5). Honey.

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth" (Psalm 119: 103.)

The Oriental regarded honey as the finest of foods. It was often offered as a royal gift fit for the king's table. When the sons of Jacob were compelled to return to Egypt for the second time to procure wheat during the great famine, they were counseled by the father to bring the man among other things also a little honey, that they might obtain mercy before him in Egypt. The Psalmist speaks of God's word as even sweeter than honey — an expression signifying a superlative degree of gratification to be experienced from the use of the Bible.

(6). Milk.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2: 2).

Milk is the one food that contains all the elements which the body requires. It is a necessary article in every household. It is the principle food for the child. What a fit symbol of the Word of God it is! There is not a need or want in the soul of man, but that the Bible can fill it. Whoever is seeking Christ, can find him here; whoever is sorrowing, can find comfort here; whoever is troubled in spirit, can find the blessing of peace here; whoever is discouraged, can find new hope here; whoever is friendless, can find divine companionship here.

(7). Mirror.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural

face in a glass: For he beholdeth himself, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, this man shall be blessed in his deed" (James 1: 23—25).

The Bible contains a word picture of every type of human being that exists. Would you learn to know the controlling motives and impulses that are common to man, then study the Bible where they are all so vividly portrayed. There is no life either good or evil, righteous or unrighteous, godly or ungodly, but what is illustrated and represented somewhere between the covers of this book. But above all, the Bible, like a mirror, reflects the image of him who looks into it.

4. The Old and New Testament or the Old and the New Covenant.

"And he read in their ears all the word of the book of the covenant which was found in the house of the Lord" (II Kings 23: 2).

"For this is my blood of the New Testament, which is shed for many for the remission of sins" (Matthew 26: 28).

The word testament has a Hebrew background. It is a Greek word used in the gospels and epistles to represent the Hebrew word for covenant. In the Revised Version the word testament is translated covenant. In the Hebrew Scriptures the word covenant was used to express the relation between Jehovah and Israel. Later the word covenant was used to designate the writings which

set forth that relation. When Christ came, he brought a new revelation of God, which expressed a new bearing between God and man. The collection of writings which contained this new revelation was called by the end of the second century the New Testament, in distinction from the Old Testament.

5. Other Designations.

(1). The Holy Scriptures.

“Which he had promised afore by his prophets in the holy scriptures” (Romans 1: 2).

(2). The Scriptures.

“Jesus saith unto them, Did ye never read in the Scriptures: ‘The stone which the builders rejected, the same is become the head of the corner:’ ” (Matthew 21: 42). This is the title Jesus used most frequently.

(3). The Sacred Writings.

“And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus” (II Timothy 3: 15 R. V.). Paul uses this designation just once.

(4). The Law, the Prophets, and the Psalms.

“And he said unto them. These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets and in the psalms, concerning me” (Luke 24: 44). Here

Jesus recognizes the threefold division of the Hebrew Scriptures.

(5). The Oracles of God.

“Much every way: chiefly, because that unto them were committed the oracles of God” (Romans 3: 2). This designation appears only once in the New Testament.

V. THE INSPIRATION OF THE BIBLE.

“All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:” (II Timothy 3: 16).

There is today a great deal of misunderstanding about the inspiration of the Bible. The danger of the present day is not so much that the Bible may become deified and bibliolatry result in idolatry; but rather that there exists a lack of a genuine appreciation of the Bible as the Word of God, distinct from and above every other book. One reason for the lack of a genuine appreciation of the Bible, as the Word of God, is a misunderstanding of the doctrine of inspiration.

1. What the Inspiration of the Bible Does Not Mean.

(1). It does not mean that the Bible was written in heaven and carried to earth by angels.

“Moreover, the Lord said unto me, Take thee a great roll and write in it with a man’s pen concerning Maher-shalalhash-baz. And I took unto

me faithful witnesses to record" (Isaiah 8: 1, 2).

"And it came to pass, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee — Then Jeremiah called Baruch — and Baruch wrote from the mouth of Jeremiah all the words of the Lord, upon a roll of a book" (Jeremiah 36: 1—4).

It is at this point that we most clearly see the great distinction between our Bible and paganism. The Priests in the pagan temple at Ephesus taught the people that the little wooden image of the goddess Diana had fallen bodily from heaven. The Mormons hold a similar idea. They claim that their sacred book called, "The Book of Mormon", was obtained by Joseph Smith from golden plates which God had concealed in Cumorah Hill, near Palmyra, New York. So too the patrons of the temple of Athens were led to believe that the little ivory image of the goddess Minerva had been formed in heaven and passed down to earth. Such absurd claims are far removed from the Bible. Nowhere does the Bible claim to have been written in heaven and to have been carried to earth by angels. The foregoing scripture references show that the Bible was written on earth, not on plates of metal or slabs of stone which could withstand the forces of times, but upon rolls or books of parchment, by holy men of old.

(2). It does not mean that the Bible was written
by a unique mechanical process.

"God, who at sundry times and in divers man-

ners spake in time past unto the fathers by the prophets" (Hebrews 1: 1).

The writer of Hebrews explicitly states here that the Bible was not written by a unique mechanical process, but that the Word of God came at sundry times and divers manners. When phonograph records are made, the speaker's voice is carried through the tube to the transmitter, which conveys the vibrations to the record. In like manner, some hold that God was the speaker, man the phonograph, and the Bible the record. A careful study of the Bible does not confirm such a viewpoint. The writers were not mere machines that were used to record the revelation of God. Each book of the Bible bears the marks of the writer's personality. Each book reveals its own particular style of expression. Each book has phrases that are peculiar to its author. The works of James, the faith of Paul, and the love of John, all make their appeal in their own peculiar way.

(3). It does not mean that the Bible was written as a source for secular knowledge.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation" (II Timothy 3: 15).

Not wise unto science or philosophy or metaphysics, but wise unto salvation, is the apostle's description of the Bible's purpose.

Mr. Voliva of Zionist fame is one of the few twentieth century men who preaches that the world is flat. Why is he committed to such an er-

ror? Because he misinterprets the figurative language of the Bible and makes the passage from Revelation 7: 1, "the four corners of the earth" a text for geography. The Bible was not written to inform us concerning those things which we ourselves can find out by the natural means of investigation, but to point us to him in whom are hid all the treasures of wisdom and knowledge; or as Galileo has put it, "The Bible was not written to teach us how the heavens go, but how to go to heaven."

2. What the Inspiration of the Bible Does Mean.

(1). That God had a message to give.

"Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us?" (Isaiah 6: 8).

"The word of the Lord came expressly unto Eze-kiel, the priest . . . And he said unto me, Son of man, I sent thee to the children of Israel . . ." (Ezekiel 1: 3; 2: 3).

"And God said unto Moses, I Am That I Am; and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel. The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations" (Exodus 3: 14, 15).

The Bible is everywhere permeated with the great fact that God has a message for man, that

he is anxious to impart himself to man, that he is waiting to be heard, that he is ready to speak whenever man is ready to listen, and that the neglect of God's message is attended with terrible consequences.

(2). That God commanded certain men to deliver this message.

"But the Lord said unto me — Whatsoever I command thee thou shalt speak" (Jeremiah 1: 7).

"Therefore thou shalt speak all these words unto them, . . . " (Jeremiah 7: 27).

"Unto the angel of the Church of Ephesus write: " (Revelation 2: 1).

"And Moses said unto the Lord, . . . I am not eloquent . . . but I am slow of speech, and of a slow tongue . . . send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, . . . thou shalt speak . . . and I will be with thy mouth . . . " (Exodus 4: 10, 13, 14, 15).

Again and again the writers of the Bible reveal that they are under a deep consciousness of duty, that they have received a divine command, that they must deliver God's message to man, and that they must obey even at the sacrifice of life itself. Persecution, ostracism, suffering, and even death did not prevent them from conveying God's message to man.

(3). That this message was faithfully delivered by divine help.

"But truly I am full of power by the spirit of

the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (Micah 3: 8).

"Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you" (II Peter 3: 15).

"But holy men of old spake as they were moved by the Holy Spirit" (II Peter 1: 21).

The men who hold to the popular view of the Bible declare that it is the result of man's discovery of God, that it is the result of man's spiritual insight, that it is the result of man's adaptation to his environment. This point of view tends to minimize the distinction between the Bible of the Christians and the Bible of the Mohammedans, Hindus and Buddhists. It makes them all a product of man's attempt at religious expression. The men who hold to the scriptural view of the Bible declare that it is not only the result of man's experience, but also the result of God's experience with man, not only the result of man's discovery of God, but also the result of God's revelation to man, not only the result of man's spiritual insight, but also the result of God's constant oversight.

What do the writers of the Bible themselves say in regard to this question? The apostle Peter declares in II Peter 3: 15 that the apostle Paul wrote, according to the wisdom given unto him. In I Corinthians 2: 13 Paul says, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." In Revelation

2: 7 John, the writer, is authorized to say, "He that hath an ear let him hear what the Spirit saith unto the churches." These Bible authors all testify that what they wrote was not the product of their own will or wisdom, but the message of God entrusted to them to be delivered to men. We can trust the testimony of these men who sealed their statements by their own blood.

3. What Can We Believe Intelligently about the Bible?

An intelligent high school scholar once put this question to his Sunday school teacher: "Do we have today any of the original writings of the Bible as they came directly from the pen of Moses or David or Paul?" "No", was the candid reply. "How do we know then", was the anxious inquiry, "that the Bible as we have it today is really the message of God as it was entrusted to these holy men of old?" The teacher gave the following worth-while explanation: Objection to the inspiration of the Bible is often made, because none of the original manuscripts have ever reached us. However, this objection is met by the fact that we have today very many and very ancient copies of these original Bible writings. Of the New Testament alone there are over 4000 such copies. By comparing these copies, we can by the science of textual criticism reproduce a text that is substantially identical with the original one. This contribution has been possible through the conscientious

labors of men like Griesbach, Lachmann, Tischendorf, Tregelles, and Westcott and Hort. Dr. Hort says in his introduction to the Greek New Testament, "The books of the New Testament as preserved in extant documents, assuredly speak to us in every important respect, in language identical with that in which they spoke to those for whom they were originally written. We can rest assured that the Bible, as we have it today, does not vary even one-hundredth degree from the original manuscripts."

What, then, can we believe intelligently about the Bible? We can believe that it is the Word of the living God, or as a brilliant Bible student has put it, "That it was written by holy men of old as they were moved upon and inspired by the Holy Spirit; that it is a lighted lamp to guide the feet of a lost world from the depths of sin and sorrow to the heights of righteousness and glory; an unclouded mirror that reveals the face of a crucified Saviour; a plumbline to make straight the life of each individual and community; a strong cord of love and tenderness to draw the penitent to Christ Jesus; a balm of Gilead, inbreathed by the Holy Spirit, that can heal and quicken each drooping heart; the only true ground of Christian fellowship and unity; the loving call of an infinitely loving God; the solemn warning, the distant thunder of the storm of wrath and retribution that shall o'ertake the unheeding; a sign post that points to heaven; a danger signal that warns from hell; the divine, supreme, and eternal tribunal by whose

standard all men, nations, creeds, and motives shall be tried."

When that illustrious statesman, Mr. Jay, Chief Justice of the Supreme Court, was dying, he was asked if he had any farewell address to leave his children. He replied, "They have the Bible and that is enough." The Bible is the soul's certain, sufficient, and authoritative guide to God our Father.

VI. THE BIBLE IN THE HOME.

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother, Eunice; and I am persuaded that in thee also" (II Timothy 1: 15).

The teaching of the Bible should have a distinct place in every home. The ancient Hebrews have something to teach us here. Matthew Arnold has never tired of reminding us that while we go to the ancient Greeks for lessons in art, and beauty, and culture, we must go to the ancient Hebrews for instruction in religion and conduct. The two factors which made Hebrew home life beautiful and effective were parental authority, and parental instruction in the Scriptures. Jewish parents were a race of teachers. Every true Hebrew felt upon him the incumbent duty to bring up his children in a religious atmosphere. Accordingly, he taught them the Word of God, and kept the fires contin-

ually burning upon the family altar. Worship was thoroughly cultivated in the Hebrew hearth and home, and the Scriptures were memorized.

Nothing is more necessary in American homes today. In one of our country's large reformatories, there were not long ago, many hundreds of boys, 73 per cent of whom were from homes that were blasted through divorce or some other infelicity. These boys had become the victims of parental negligence. They had never been instructed at the family altar, and therefore they knew not wherewithal a young man should cleanse his way. It is the altar that makes the home a sanctuary, and when the Bible vanishes from it, the sanctity of the home is endangered. Said a minister to his congregation one Sunday, "Among the recollections of my boyhood days, there is one that comes to me with a sacredness and a reverence that lingers with me to this day. It is the memory of family worship. For a few minutes every morning the members of the household gathered together. Then father took the Bible and read a short passage of Scripture; and then we had prayer together. Thus we were prepared to meet the tasks and duties of a new day. The influences of that family circle have been one of the noblest assets of my life."

Benjamin Franklin said on one occasion, "Young man, my advice to you is that you cultivate an acquaintance with and a firm belief in the Holy Scriptures, for this is your certain interest. I think Christ's system of morals and religion, as he

left them with us, is the best the world ever saw or is likely to see.”

Daniel Webster has put himself on record as saying: “If we abide by the principles taught in the Bible, our country will go on prospering and continue to prosper; but if we neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and hurry all our glory in profound obscurity.”

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I. GENERAL.

1. SYSTEMATIC THEOLOGY, by A. H. Strong. For many years this has been the great source book of systematic theology for conservative students. It is recognized by liberal as well as conservative scholars as a monumental work and its comprehensiveness makes it a splendid reference volume.

2. THE CHRISTIAN RELIGION IN ITS DOCTRINAL EXPRESSION, by E. Y. Mullins. This book is a notable landmark in the field of theology. The author has restated the historic content of theology in clear and intelligent terms. The book is a remarkable contribution, in that it approaches the problems of theology by way of Scripture and experience, and in that it emphasizes a christo-centric viewpoint, and in that its scholarship is positive and constructive.

3. BAPTIST BELIEFS, by E. Y. Mullins. In this little volume the author has admirably set forth the great convictions underlying the faith and practice of the Baptist church.

4. CHRISTIAN THEOLOGY IN OUTLINE, by W. A. Brown. This volume is a reconstruction of the traditional principles of theology. It is an adaptation of the subject matter of theology to a modern point of view. It emphasizes theology as a progressive science. It tests theology by the

pragmatic standard. It bases theology on the hypothesis of evolution.

5. A SYSTEM OF CHRISTIAN DOCTRINE, by W. T. Conner. This is a timely presentation of Christian doctrine in the light of modern evangelical scholarship. It purposes not so much to defend the gospel's content, but rather convincingly to present it. It approaches and treats Christianity as a living power that makes men right with God and consequently right with one another in all social relationships. It is a valuable contribution both for its inspiration and information.

6. THE GREAT DOCTRINES OF THE BIBLE, by Wm. Evans. This volume is a ready hand book on Christian doctrine. It is especially valuable for its outlines and Scripture references.

7. THE FUNDAMENTALS. These volumes, containing contributions from many writers, purpose to defend the historic truths of Christianity and consequently are primarily apologetic.

II. ON PART I.

1. THOUGHTS ON RELIGION, by George Romanes. The first part of the book is a polemic against the classical argument from design. The author attempts to show how untenable the belief in God's existence is. And the method he employs is to reduce the argument from design to *ad absurdum*. The second part of the book, written many years later and published post mortem, is a complete reversal of the author's former position.

It shows how an honest doubter eventually finds God.

2. GOD, CONSCIENCE AND THE BIBLE, by J. Patterson Smyth. The chapter on "Conscience and God" is an interesting and convincing argument for God's existence. The author argues that conscience is the strong grip of God on the soul of man. He fortifies his position by numerous citations from pagan as well as Christian authors.

3. GREATEST THOUGHTS ABOUT GOD, by J. G. Lawson. The title of the book describes the book exactly. The author has had recourse to the great libraries in America and Europe and from these great treasure-houses he has gathered the choicest quotations and thoughts on God.

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1. THE HISTORICITY OF JESUS, by S. J. Case. In the words of the author, "the main purpose of this volume is to set forth the evidence for believing in the historical reality of Jesus' existence upon earth." The author ably meets various objections to the historicity of Jesus and, after giving his opponents the benefit of any doubt on the subject, eventually establishes his case readily and clearly.

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IV. ON PART III.

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2. **THE MINISTRY OF THE HOLY SPIRIT**, by A. J. Gordon. This is a pioneer book and as such it makes its appeal. A polished diction and academic language are here united with a reverent attitude and a consecrated intellect. The subject matter is permeated everywhere with Scriptural teaching and sound common sense.

3. **THE BAPTISM OF THE HOLY GHOST**, by R. A. Torrey. This is an address delivered before the Seventh Annual Convention of Christian workers. In simple language the author shows

how all effect at Christian work is futile without the anointing and presence of the Holy Ghost.

V. ON PART IV.

1. THE BIRTH OF THE BIBLE, by Theodore Heysham. This is popular presentation of the question: How we got our Bible. With numerous charts and critical explanations the author attempts to indicate the different stages in the growth of the Bible. The emphasis falls decidedly on the phase of natural development.

2. THE STORY OF OUR BIBLE, by E. B. Chappell. This little pamphlet discusses the origin, the manuscripts, the ancient versions and the different translations of the Bible.

3. OUTLINE STUDY OF THE BIBLE, by Wm. Evans. The author's purpose is not to give his reader information about the Bible, but rather to help him to know and appreciate the Bible itself. It is profusely illustrated with charts and is designed to familiarize the student with the Bible in the shortest time possible.

4. THE MANUSCRIPTS AND THE OLD TESTAMENT, by I. M. Price. This book brings us the results of a half century of exploration, excavation, discovery and decipherment of oriental tablets, temples and tombs. This information is so distributed as to assure the reader of the historicity of the Old Testament revelation. It is a real tonic to a jaded faith and will remain for many years to come a classic in its realm.

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